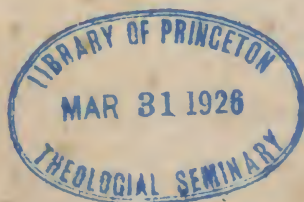




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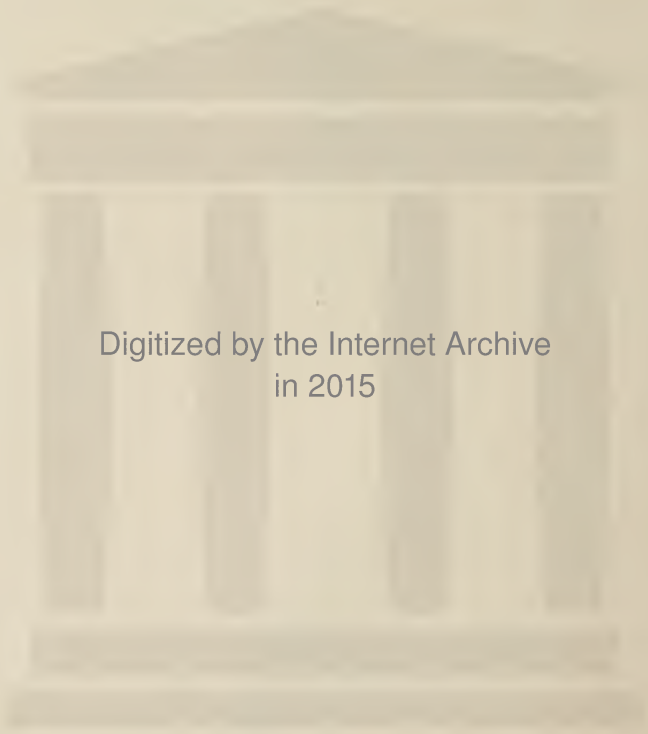


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The American Baptist
magazine, and missionary

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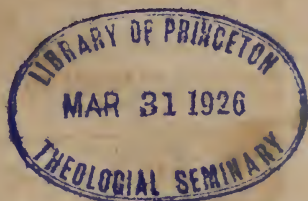


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THE

American Baptist Magazine,

AND



Missionary Intelligencer.

NEW SERIES.

.....
That they all may be ONE. JESUS.
One Lord, one faith, one baptism. PAUL.
.....

—♦—
VOL. IV.
—♦—

THE PROFITS OF THIS WORK ARE DEVOTED TO MISSIONARY PURPOSES.

BOSTON:

PRINTED AND PUBLISHED
BY JAMES LORING, AND LINCOLN & EDMANDS.
1823.

DISTRICT OF MASSACHUSETTS, *to wit* :

District Clerk's Office.

BE IT REMEMBERED, That on the twenty-second day of January, A. D. 1817, and in the Forty-first year of the Independence of the United States of America, the Trustees of the Baptist Missionary Society of Massachusetts, of the said District, have deposited in this Office the title of a Book, the Right whereof they claim as Proprietors in the words following, *to wit* :

“THE AMERICAN BAPTIST MAGAZINE, AND MISSIONARY INTELLIGENCER. *NEW SERIES.* That they all may be ONE.....JESUS. One Lord, one faith, one baptism.....PAUL.”

In Conformity to the Act of the Congress of the United States, entitled, “An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned ; and also to an Act entitled, “An Act supplementary to an Act, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned ; and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints.”

JOHN W. DAVIS,

Clerk of the District of Massachusetts.

INTRODUCTION.

IN commencing this fourth Volume of the American Baptist Magazine, the Editors take the liberty to address their friends and patrons on the liberal support and general encouragement they have given to the work.

A primary object in commencing and continuing this work is to promote the cause of missions, both in this and in foreign countries: And from the increasing exertions which we are permitted to witness, we indulge the belief that our labours have not been in vain in the Lord. There are many others labouring in the same field. We have done no more than was our duty; and if our exertions have proved successful, to God be all the glory.

In the missionary cause, especially the foreign mission, it has been our lot, to announce to our readers the pleasing and the painful events which have attended the establishing a Mission in the despotic empire of Burmah. This was indeed a most daring attempt. It required the zeal of an Apostle, united with the wisdom of the serpent and the simplicity of the dove, to accomplish such an undertaking. Such a missionary God was pleased to give us; who, fearless of danger, opened the christian Zayat, and announced to listening heathen the glad news of salvation through a crucified Redeemer. The God of missions has succeeded these labours of love, for the conversion of a number of Burmans, who have turned from their dumb idols to serve the living and true God.

Notwithstanding the many discouragements which have attended this mission, we have reason to hope, that the precious *seed* which has there been sown, will yet spring and rise, and produce a glorious harvest. Thirteen Burmans have given evidence of real conversion to God, and have been solemnly baptized in the name of the Lord Jesus! These all, as far as we can learn, have continued steadfast in the faith. One has been called to a better world.

We have heretofore given the mournful intelligence of the death of Mr. Wheelock, one of the two young brethren who sailed from this port on the 16th of Nov. 1817, to join the Burman mission. We have now the painful task, to announce the death of Mr Colman. This promising young missionary closed his life and labours at Cox's

Bazar, 60 miles from Chittagong, on the 4th of July last. He died of the *jungle fever*. Mrs. Colman was ill of the same fever at the date of our last accounts.

The Burman mission has been recruited the last year, by the arrival of Dr. Price and family, and by the return of Mr. Hough and his family from Serampore to Rangoon. Our long tried and faithful Missionary, Mr. Judson, remains in health and firm at his post. May God preserve him for a long time to come, and crown his arduous labours with abundant success. Mrs. Judson is now on a visit in this country on account of her health. We offer our sincere prayers to Almighty God, that her visit may not only be conducive to her health, but be happily instrumental in promoting a deeper interest in the Burman mission.

It gives us pleasure to lay before you from time to time, the most interesting articles of intelligence from the missions established among the Indians of this country. It is devoutly hoped that these several missions may excite a more lively interest in the minds of christians than they have hitherto done. While the cause of religion generally, and that of missions in particular, will ever claim preeminence in our columns, it is not our design to exclude such communications as relate to the interests of literature, and the social order and happiness of society.

Well written essays on doctrinal or practical subjects of religion, on the advantages of literature to the rising generation, such in particular as may have a tendency to do away the prejudices that still oppose its progress; and generally whatever may tend to promote knowledge, and purity, and brotherly affection among christians, will be gratefully received by the Editors. It is our sincere aim to avoid giving offence; but we consider it a duty which we owe to ourselves as well as to our readers, to select from the mass of matter before us, what we deem the most useful.

To our old correspondents we tender our grateful acknowledgments, and solicit the continuance of their favours, hoping that new ones will arise to enrich our pages.

As the profits of this Magazine are sacredly appropriated to missionary purposes, we hope our readers will derive both pleasure and advantage from the work, and that they will continue to use their influence to extend its circulation.

EDITORS.

THE
American Baptist Magazine,
AND
Missionary Intelligencer.

NEW SERIES.

No. 1.

JANUARY, 1823.

VOL. IV.

REFLECTIONS OCCASIONED BY THE NEW YEAR.

THE TIME IS SHORT. 1 Cor. vii. 29.

THE commencement of a new year is justly considered an occasion of universal congratulation. To have escaped, for so long a time, the ravages of death, to find ourselves still in a state of probation, to have been favoured with additional opportunities of glorifying God and of preparing for heaven, are subjects not only for mutual rejoicing, but also for deep and devout thanksgiving. We would, therefore, unite with our readers in offering up unto the Giver of every good and perfect gift, our humble tribute of praise for that unwearied care with which he has watched over us since the period of our last Annual Address.

From the multitude of subjects suggested by this interesting occasion, we select *the brevity of time*, as the theme for a few reflections. On a topic to which the moralist has so frequently adverted, we can scarcely hope to offer any thing new. We, however, recollect, that the frequency with which it has been urged upon the attention of mankind, evinces the general conviction of its importance; and that truth of universal importance can rarely be too frequently inculcated.

By *time*, is generally understood that portion of duration

which is measured by the existence of our world. We date its commencement from the moment when the Creator said, "let there be light;" we look for its termination when the Son of Man shall come in the clouds of heaven with power and great glory, and all his holy angels with him. Now considered of itself, this is but a brief period of duration. In a few hours we can bring to mind all the empires which have risen, declined, and fallen, and we can review all the dynasties which have flourished and have faded since this world commenced. It is not a difficult task to recall to our recollection all the mighty deeds with which the page of history has been emblazoned from the time that the second man lifted up his hand against his brother. Passing along over the record of our species, we soon leave behind us those kingdoms which for a few years were considered universal, we converse with David, the Psalmist of Israel, with Abraham the father of the faithful, with Noah, our second great progenitor, with Enoch who walked with God, with Adam in the garden of Eden, until our inquiries are arrested by beholding the earth without form, and void, and

darkness upon the face of the abyss. And if we look forward, our anticipations are as speedily checked. A few more empires will rise and fall, a few more battles will be fought, the earth will perform a few more revolutions in her orbit, and then the angel will stand upon the sea and upon the earth, and lifting his hand to heaven, will swear, by Him that liveth forever and ever, that created heaven, and the things that are therein, and the earth, and the things that are therein, and the sea and the things that are therein, that there shall be time no longer.

But if time be thus brief, when considered of itself, it diminishes almost to a point when compared with that endless duration of which it forms so infinitely small a part. Carry your conceptions backward before the morning stars sang together, or ever the sons of God shouted for joy, before the mountains were brought forth, or ever He had formed the earth or the world, when from everlasting to everlasting Jehovah was God. Nay, carry your conceptions still farther back, before seraphim or cherubim were created, when from eternity God reigned alone; and, having wearied yourself in endeavours to comprehend an eternity that is past, stretch every faculty of your soul to the utmost to comprehend an eternity to come. Think of a duration, which, as it never had a beginning, can never have an end. And having done this, ask what, in comparison with it, are those few moments which we denominate time. They are as a sand to the sea-shore. They are as a drop to the ocean. They are as a single ray of light to that exhaustless flood of brightness which from the first morning of creation has been poured upon

illimitable space from the great luminary of day.

But short as is the whole of time, we are personally interested in a very small part of it. It is divided into an infinite number of lesser portions, of which each generation occupies one.

The generations which have preceded us have each occupied their portion, and have passed away like the shadow of a summer's cloud; we are now occupying ours, and shall in like manner quickly pass away. We look back upon them as upon the leaves of the forest, which in summer flourished, in autumn faded, and have long since mouldered into forgetfulness. We now are flourishing, we as quickly shall fade, and the places which now know us shall know us no more forever. For we are carried away as with a flood. We are as a sleep. In the morning we are like grass which groweth up. In the morning it flourisheth and groweth up, in the evening it is cut down and withereth. The days of our years are threescore years and ten, and if by reason of strength, they be four score years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away. Behold thou hast made our age as an hand-breadth and our years are as nothing before thee. Surely every man in his best estate is altogether vanity.

Or we may bring the subject more immediately to our own experience. What is our life? Let those of us answer, whose heads have been frosted by the snows of many winters. In a few minutes can you not recall all that ever you have seen or known? But few events have transpired since your existence commenced. The sun has performed but few revolutions since you began to be. The clock has told but few hours since its first

stroke fell upon your ear. And every succeeding year seems shorter than its predecessor. The events of the past year seem but as the transactions of a fortnight. It seems but as yesterday since we exchanged our annual congratulations, and called to mind those friends whom the last twelve months had consigned to darkness and the shadow of death.

But brief as is our probationary existence, the consideration of its brevity is still more emphatically impressed upon us, when we consider that a large portion of it has already consumed—To some of us only a year, a month, a day; nay, there may be some to whom only a few moments remain. And this remainder is all that can be improved. The past is forever beyond our control. Whatever has been done is already sealed up for eternity. It is recorded in that book which shall not be opened until the day of judgment. Neither prayers, nor tears, nor penitence, can alter one article which is already recorded. Nothing is within our power, but the few fleeting, lessening moments which remain.

Here let us add one more consideration. This fleeting probationary existence is all the probation that will ever be granted to us. The few moments we spend on earth will decide our destiny for eternity. All beyond the grave is fixed and unalterable as the throne of God. The character which we acquire on earth will be the basis of the character which will attach to us through interminable ages. The only alteration of which it will be susceptible, will be a change from glory to glory, or from shame to shame through the illimitable range of an endless existence. Beyond the confines of time it will be said, "He that is holy,

let him be holy still; and he that is righteous, let him be righteous still; and he that is filthy, let him be filthy still."

If consequences so infinite depend upon our present ephemeral duration, how important is it that every moment of it be rightly improved! How aggravated is the folly of him who squanders so inestimable a treasure! If wealth be squandered, it may be regained; if influence be alienated, it may be recalled; but "time once past, never returns; the moment that is lost, is lost forever."

Let us each, then, at the commencement of a new year ask himself, am I accomplishing the great purposes of my existence? Am I living for eternity? or are my designs all bounded by the narrow limits of three score years and ten? Am I, by patient continuance in well doing, seeking for glory, honor, and immortality? Or am I treasuring up wrath against the day of wrath? Am I, by a life of holiness, preparing to unite in the anthems of cherubim? Or by a continuance in sin am I adding force to those principles of evil which will only render me meet for the wailings of the damned?

Or suppose we have a cheering hope that our names are written in the Lamb's book of life; that, sprinkled with the blood of the atonement, we shall stand accepted in that great day when the secrets of all hearts shall be made manifest,—still much remains for us to do. We are bound to exhibit in our lives the effect of the principles we profess. By a steady cultivation of the grace that is within us we are to add to our "faith, knowledge, to our knowledge, temperance, to our temperance, patience, to our patience, godliness, to our godliness, brotherly kindness, and to our brotherly

kindness charity." And we should recollect that it is only by so doing that an entrance will be abundantly administered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Are we actively engaged in promoting the cause of the Redeemer on earth? This short life is all the time that is allotted to us, in which we may manifest our love to the souls for whom he poured out his soul unto the death. Is it the great end of our existence that *this world shall be the better for our having lived in it?* Are we actively engaged in promoting the great plans of benevolence which in the present age solicit our assistance? Viewed simply in this light, are we wil-

January 1, 1823.

ling to meet the history of the past year at the day of judgment?

'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven,
And how they might have borne more welcome news.

Let us then commence a new year with more serious resolutions to live for eternity. May God grant that the year eighteen hundred and twenty three may by every one of us be devoted unreservedly to God. It will then be a matter of small importance whether the commencement of the next year find us in the visible or invisible world; for if the earthly house of our tabernacle be dissolved, we shall have taken possession of a building of God, a house not made with hands eternal in the heavens.

Biography.

MEMOIR OF REV. SAMUEL NELSON.

WE are called, in the afflictive dispensations of the providence of God, to record the death of Elder Samuel Nelson, of Middleborough, Mass. Worn out with labours and years, he calmly resigned his breath, and fell asleep in Jesus, on the morning of the 9th of Sept, in the 78th year of his age.

As "the righteous shall be in everlasting remembrance," we feel it our duty to mention some of the most memorable and interesting features in the character of this pious and devoted servant of God.

He was born in Middleboro', April 6th, O. S. 1748, and was grandson to Mr. Thomas Nelson, whose exertions for the promotion of truth are so respectfully noticed by Backus and Benedict in their histories.

A great and glorious work of the Lord spread through Middleborough and vicinity in 1780, and Mr. Nelson and his wife were made the subjects of the work. They were both brought to taste the joys of pardoned sin, and to rejoice in the Lord within an hour of each other, on the 9th of June. They shortly after made a public profession of their faith in Christ, and were added to the second Baptist Church in said town. Mr. Nelson soon began to exercise his gifts by speaking in conferences and other religious meetings, much to the satisfaction of the hearers. It does not appear at what time he was licensed by the church; but about two years after, we find him preaching statedly a part of the time to a little society in Raynham. These with some other

occasional labours in the ministry continued to employ a part of his Sabbaths till May, 1793, when the third Baptist church, being destitute by the death of their much esteemed and useful pastor, Elder Asa Hunt, applied to him to preach with them. He removed the same month with his family to dwell among that people, with whom God had designed he should spend his days. His labours were immediately owned of God, and blessed to the awakening of many souls. More than thirty were, within a few months, baptised and added to the church. In September they presented him their unanimous request to receive ordination and become their pastor. His diffidence and humble opinion of himself, prevented his signifying his acceptance of their call till the 2d of January following; and on the 16th of the same month, he was solemnly ordained to the pastoral office. He passed the remainder of his life in the service, and enjoying the affections of his people. It has probably fallen to the lot of few men, in his calling, to pass through life so free from the ill will of every one, as Elder Nelson has. This was not because he flattered his hearers with "smooth things," and a cry of "peace, peace," to the wicked; but because such was his meekness, gentleness and evident concern for their welfare, that, how much soever they might dislike the truth which condemned them, they could not be offended with him. Scepticks and infidels, who charged hypocrisy to the generality of professors, though they might pretend to pity his delusion, would admit his sincerity. His glowing piety, added to his native simplicity, gentleness, affability of manners, and affectionate deportment, secured to him, in a remarkable degree,

the good will and attachment of all that knew him.

As he felt his health and strength declining, which had been greatly impaired by an accidental injury which he received in February, 1816, and which almost cost him his life, he began, four or five years ago, to urge his people to obtain an assistant; which, however, they never did till last year. He continued to supply them, with some temporary assistance, till last December, when their present pastor commenced his labours statedly with them. Dec. 23d, 1821, was the last time he attempted to ascend the pulpit stairs, though he generally attended meeting, when the weather was agreeable through the winter, and (in the deacons' seat) would take a part in the exercises. But he gradually lost the use of his limbs, and was soon unable to walk. His bodily strength continued to decline, and for three or four months before his decease, he was nearly as helpless as an infant. He still enjoyed his mental faculties in their full vigour, and evinced the anxiety of his mind for the good of souls, as often as opportunity presented, by giving warm and pathetic exhortations to the people. The last time he attended worship in the Meeting-house, was on the 15th of June; but he continued frequently to have meetings at his own house, as long as he lived, and generally took a part in the exercises. On the Friday evening before his death, after a sermon delivered by his brother, who was then on a visit to him, he added a most feeling exhortation. He, on that occasion, as on some others, stated to the people, that it probably was the last time he should ever address them. Indeed, he might with great pro-

priety use the language of the Apostle: "The time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith," &c. He had appeared for some time like one standing in the portal of heaven, beholding both the glory of God and the degeneracy of man; feeling both the joys of heaven and the miseries of earth; associating both with the angels of God and the children of men; with one hand raised toward heaven, and with the other endeavouring to reach some part of a sinking world.

The next evening about 8 o'clock, he was seized with spasms, and other symptoms of approaching dissolution; after which he languished in a kind of torpor about 36 hours, when without a struggle or a groan he fell asleep in Jesus.

This was the day before the Warren Association convened at New Bedford. The Thursday following, his funeral solemnities were attended. Dr. Gano of Providence, preached on the occasion, from Psalm cxii. 6. "The righteous shall be in everlasting remembrance." It was peculiarly gratifying, that his funeral was at a time when so many of his brethren in the min-

istry could attend, and pay their last tribute of respect to this venerable father in Israel.

Mr. Nelson had been twice married, and had survived the decease of his last wife twelve years. By his first wife, with whom he lived fifteen years, he had eight children; three of whom survive him; by his last, with whom he lived twenty-one years, he had two, who are both living.

In the near prospect of death, which had, for weeks, been apparently at the door, he manifested not the slightest degree of fear; but could converse upon the subject with as little anxiety as upon going to sleep.

He has gone to rest, and has left us the legacy of his instruction and example. He has ascended, and his mantle has fallen among us. And while his successor in the ministry, his bereaved children, and mourning church and congregation, have each one reason to exclaim, "My father! my father! the chariot of Israel, and the horsemen thereof!" may some young Elisha gather up his mantle of fervent charity, and possessing a double portion of his spirit, do wonders in the name of the Lord, in the sight of the people.

Religious Communications.

THOUGHTS ON DEUT. xxxiii. 13, 14.

"And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon."

It is on the latter verse only that we shall make any remarks at present. The word rendered *fruits* in this verse, means all

kinds of precious things. But from the connection of the word, with the land of Joseph, and being associated with the 'dew of heaven, and the deep that coucheth beneath,' there can be no doubt but that the fruits and productions of the earth are intended. How these are produced by the sun is easily understood.

but the question is, what influence has the *moon* on the fruits of the earth? Some writers have contended that the moon has great influence on certain productions.

"Those fruits (says Dr. Gill in loc.) which the moon helps forward by its coolness and moisture, are these, *cucumbers* and *gourds*." And he observes, from Dalechamp, that 'onions when the moon waxes old, increase, and flag when it is young;' and that Pliny says, 'that at the increase of the moon all sorts of corn grow bigger and larger.'

Parkhurst, in his Hebrew Lexicon, under the word *Geresh*, is confident that the moon has great influence on vegetation. And this he calls a point of true philosophy, and says that the effect of the lunar light in vegetation is sung by the ancient poets, both Greek and Roman. He produces quotations from the Orphic hymn, from Horace, Virgil, &c. to shew that they invoked the influence of the moon under the appellation of *Ceres*.

But after all it is very doubtful whether this influence of the moon on the vegetable kingdom is sufficiently manifest to be known to the tillers of the ground generally; and it is equally questionable, (at least in my mind) whether Moses, even if he knew this nice point of philosophy, would have spoken of it in his farewell address to the tribes of Israel.

But let us attend to the words. Moses is speaking prophetically of the land which the tribes of Joseph should possess; and he gives them to understand, that their land should be the choicest of the promised inheritance—That all the rich productions of the earth should be theirs, and these they should enjoy in a rich abundance, and that constantly. Day and night, it is well known,

is an expression made use of in the sacred volume, to represent perpetuity; and by a figure of speech very natural, the sun and moon may be used for day and night.

Again. The word rendered moon, also means a *month*, and is in the plural: would it not be better to say, 'the precious things put forth, or brought forth in the months, (in each revolving month) than to say, the precious things put forth by the moon, or *moons*?'

The cold influence of the moon must certainly be as unproductive as the oblique rays of a winter sun; and could afford but cold praise of the fruitful soil of Ephraim and Manasseh. But if we consider the holy prophet assaying, such shall be the fertility of their soil, and such the excellent temperature of their climate, that they shall have an increase of all precious fruits, not only annually, but even monthly; we shall discover not only a propriety, but a beauty in the phraseology.

I consider, therefore, the expression as a poetic figure, as if he had said:

Abundant harvests every year shall
grow,
And every *moon* shall some choice
blessing show.

Lector.

ON UNITY IN A SERMON.

ONE of the highest excellencies of any work of art, is, Unity of Design. In the case of painting and of poetry, this has long been considered an established canon. One of the acutest critics of antiquity, after mentioning that the poet and the painter are both amenable to the same laws, observes,

"Denique si quidvis simplex duntaxat et unum."

Be the subject what it may, let your design be unique

In examining a painting, we look not upon the gilding of the frame, nor the glare of the colouring, but we inquire what was the object of the artist; and we decide upon the question of his success or failure, by considering whether or not he has accomplished that object. And if the painter had not in his mind's eye, one single effect which he intended to produce; or if, notwithstanding his efforts, that effect be not discernible, the man of taste instinctively passes upon his work the sentence of disapprobation.

The same rule applies with equal force to poetry of every kind. but especially to epic and dramatic compositions. Homer, in the commencement of the *Iliad*, announces that he shall narrate the wrath of Achilles and the consequences which resulted from it. The critics have long since remarked that the whole work is summarily comprehended within this announcement. Virgil proposes to sing the woes and the wanderings of Eneas, and to this subject he rigidly adheres. The immortal author of *Paradise Lost*, confines himself to the story

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world."

And the reason for such a rule is almost intuitively evident. The mind of the writer cannot be sustained in a tone of vigorous exertion, unless a single object be constantly presented before it. And, on the contrary, the mind of the reader, distracted and perplexed by a continual shifting of purpose, at last, abandons a guide whom he in vain endeavours to follow.

Equally important is this requisite to the character of a good oration. Every man who speaks in publick should have in view a definite effect which he designs to produce. The perfection of his art consists in keeping this object

constantly before him, and so presenting the subject, as to produce that effect. Destitute of object, a speaker may amuse or astonish his hearers. They may admire the volubility of his tongue, or be amazed at the vigour of his lungs; but his words are to them only like a sounding brass, or a tinkling cymbal.

The same rules which apply to publick speaking in general, apply equally to addresses from the pulpit. Nay, we here require a more rigid obedience to them; and we do this with reason, for the preacher is permitted to choose his subject, and is allowed to select the manner in which he will exhibit it.

A sermon has been defined a religious oration. The object of a preacher may be to illustrate something that is obscure, to prove something that is doubted, or to exhort to something that has been neglected. A good sermon may have either of these objects in view; and it can have but one of them. Nay, more, it requires not only a general, but also a particular unity. If its design be to illustrate, it must illustrate but one single topic. If it be argumentative, it must prove only one doctrine. If it be hortatory, it should exhort to only one duty. And it matters not what other excellence a sermon may possess; destitute of this, considered rhetorically, it is radically and capitally defective.

We are well aware that this rule would sweep from our shelves many volumes which have been preached and read with considerable commendation. We are also well aware that at the present day, no one dictate of common sense is more frequently departed from, than the one in question. Either because a syllogism must consist of three terms, or because a sentence

must consist of an agent, an action. and an object; or, for ought we know, because there may be some peculiar virtue in the number three, or from some other cause equally significant, the fact almost universally is, that every man, who attempts to compose a sermon, feels himself as much obliged to divide it into three heads, as he does to take his text from the bible. Frequently these heads are perfectly insulated topics, and have no more connexion with each other, than with any other topic in theology. In most cases they are so adroitly selected, that the leading idea of the text is wholly avoided, or, to an almost inevitable certainty, it is no more than incidentally glanced at in one of them.

We might mention in passing, that this is one of the reasons why preaching ordinarily produces so feeble an effect. The attention of an audience is divided, and thus the effect is diminished, if not absolutely destroyed. The preacher has three distinct and insulated topics, and each of them, perhaps, of primary importance. The brief limits of a discourse allow him to spend but a few minutes upon each of them. He is of course obliged to treat them all cursorily, and only say the things, and say them almost in the very same words which he and every one else had said a thousand times before. The hearer dozes away the time of service, and either returns in silence, careless and unaffected, or else loudly venting his complaints that his minister indulges so much in repetition.

Or let us take a more favourable case. Suppose the preacher has produced some effect by the discussion of the first head of his discourse. As soon as an audience is fairly interested in

the subject, they are summoned away by the ominous phrase, "let us consider secondly," to follow a totally different train of thought. By the time the first impression is effaced, and the second subject is fairly before the mind's eye, it in turn is snatched away, and they are invited to contemplate "the third and last particular." The attention so often baffled cannot be regained. The speaker has lost his hold upon his audience. They go away certain that many good things have been said, that they were for the time much interested; but what was the object of the preacher, or what his sermon was about, they cannot for the life of them tell.

Instances to illustrate our meaning might be produced in abundance. We shall select only one. Let us take the text, "The wicked shall be turned into hell. with all the nations that forget God." Upon this text the division probably would be, first, To show the character of the wicked. Secondly, To consider what was meant by being turned into hell; and, Thirdly, To prove the doctrine of the text, That the wicked shall be turned into hell. This, perhaps, might be considered a very natural and happy division of the subject. A very slight attention, however, would convince us, that instead of three divisions, we have here, in fact, three sermons. A preacher might, properly enough, construct a discourse on the subject, Who are the wicked? His object would then be to make every man *feel* in his own bosom, that he was a sinner. Could this be accomplished, the result is self-evident; conscience would make the application, and he would be alarmed for the consequences of his sin. Or, a preacher might take as a subject, The future punish-

ment of the wicked. His object would then be to place before his hearers so vivid a picture of the misery to which they are exposed, that they should not be able to dislodge it from their recollection for a month to come. Having done this, he may leave the result : Conscience will do its office, and every sinner will say to himself, this is the danger to which I am exposed. Or, lastly, to take the true idea of the text, suppose he would preach upon the certainty of the future punishment of the wicked. This is evidently a field wide enough for a single discourse. Here he may take it for granted, that his audience know what he means by the *wicked*, and also what he means by hell. At least, it is not saying much in favour of his preaching, if they do not know. His great design then would be, to show the certainty of the future misery of the impenitent, and in showing it, he may advance as many, and as powerful arguments as the word of God supplies. When he has done this, his sermon is concluded. He may, it is true, in each case, make an address to the conscience, and awaken the hearer to apply to his own case the truth he has heard. But this should always be short, directly springing from the subject, and evidently designed for no other object than to rivet the previous doctrine upon the mind of the audience.

To illustrate more fully this system of triple division, let us see what would be its effect upon an audience which should be addressed upon some subject merely secular. Let us suppose a number of citizens to have rebelled against their government. They are leagued together, and have assumed the attitude of undisguised hostility. They have

been, from infancy, instructed in the laws of their country, and are perfectly aware of the punishment to which they are liable. An ambassador is sent for the purpose of beseeching them to be reconciled. He is at liberty to address their hopes, or their fears, or their interest, or any of the principles of their nature, by which he may be likely to accomplish his object. He chooses to address their fears, and attempts to move them by the consideration that they shall certainly be punished. The punishment which they know the law has attached to their crime, is banishment. They assemble to hear him; and his text then, we may suppose, would be, if expressed in a single sentence, Rebels shall certainly be banished.—What should we think of a man in these circumstances, who should, after a few remarks, announce that he should first shew, what it was to be a rebel; secondly, what it was to be banished; and, thirdly, that rebels should certainly be banished; and conclude with a few practical reflections? Under the first head he would, doubtless, show how many kinds of rebellion there were, as, for instance, of a child against its parent; of a servant against his master; of a subject against his government; and this last might be conveniently subdivided into rebellion against a republican, an aristocrical, or a monarchical government. He would thus show very clearly to his hearers who stood with their arms in their hands frowning defiance at his sovereign, negatively, what he did not mean, and, positively, what he did mean. Under the second head, he would, of course, explain what was meant by being banished, and in how many senses the word was used in the criminal code of the kingdom. He might

irrefragably prove, that in this case it did not mean to be turned out of a house, as a parent might turn out a disobedient child; that it did not mean being dismissed from service, as a master would dismiss an unprofitable servant; nor did it mean being obliged to leave this territory, or that territory, or this monarchy, or that republic; but the very country in which they then were. He might then come, thirdly, and very briefly to show, that under his government rebels would certainly be banished. From this view of the subject he might reflect, 1st, what a bad thing it was to be a rebel; and, 2d, how important it was for rebels to submit.

What would be the effect of such an oration, we shall not stay to inquire. But we ask, in the name of common sense, whether the orator would not be considered a candidate for a mad-house?

If I may be allowed to follow the illustration a little further, let us suppose a lawyer addressing a court upon an important cause, in which it was his design to nonsuit the plaintiff. In this oration, his text would be, The Plaintiff ought to be nonsuited. We will suppose him to divide the subject in the usual method. Under the first head he might go into a very learned investigation of the meaning of the word *plaintiff*, and shew, incontrovertibly, that it was derived immediately from the French. He might also explain how many sorts of plaintiffs there might be; and this would afford an opportunity of going deeply into the general nature of law and obligation. He might pursue the same course, in treating, secondly, upon the term *nonsuited*, and having bewildered his hearers in a maze of definitions, and disgusted them by his scientific foppery, he might endeavour to impress the almost for-

gotten thought, that the plaintiff, in this case, should be nonsuited. Now we do not ask whether a lawyer might not, by such a plea, discover a very deep erudition; but we do ask whether he would not also render himself very profoundly ridiculous?

It will, of course, be said by many readers, It is much easier to discover faults, than to point the way to excellence.

We should pursue the subject further, but our limits at this time forbid. On some other occasion we may resume it. We close our remarks by applying to a good sermon the well known lines of Cowper, with reference to that gospel which it should be the great object of every sermon to exalt.

"It stands, like the Cerulean arch we see,
From affectation and from weakness free—
Majestic in its own simplicity."

IMMORALITY OF LOTTERIES.

EXTRACT FROM SCOTT'S COMMENTARY ON EXODUS XX. 17.

Messrs Editors,

You are requested to insert the following remarks on the evils of Lotteries, from the pen of the judicious and pious Thomas Scott. Though some of his observations are more particularly applicable to the author's own country, yet the principles on which he reasons, are as true on this side of the Atlantic as in England.

Yours, &c.

"PUBLIC gaming by Lotteries, so far from being less criminal than other species of that vice, is the worst of them all: for it abets and sanctions, as far as example and concurrence can do it, a practice which opens the door to every species of fraud and villany; which is pregnant with the most extensive evils to the community and to individuals; which seldom fails annually to bring several to an untimely end

by suicide or the sentence of the law: which unsettles an immense multitude from the honest employments of their station, to run in quest of imaginary wealth; and which exposes them to manifold temptations, unfits them for returning to their usual mode of life, and often materially injures their circumstances, breaks their spirits, sours their tempers, and excites the worst passions of which they are susceptible. Indeed, the evils, political, moral, and religious, of Lotteries, are too glaring to be denied even by those who plead necessity for continuing them, and too numerous to be recapitulated in this place. Can it therefore consist with the law of God, "Thou shalt not

covet," or with the character of a christian, to concur in such an iniquitous and injurious system, from a rash desire of irregular gain? Whatever argument proves it unlawful for two or three men to cast lots for a sum of money, or to game in any other way, much more strongly concludes against a million of persons gaming publicly by a Lottery for a month or six weeks together, to the stagnation, in a great measure, of every other business; whilst the gain made by government and by individuals, from the stakes deposited with them, renders it as imprudent as it is sinful in the adventurers; for every individual stakes three to one on an even chance, if a covetous appeal to providence may be called chance."

Review.

The Importance of the Scriptures to a Teacher of Religion. A Discourse delivered in the Meeting-house of the Sec. Baptist Church in Boston, Sept. 18, 1822, before the Boston Baptist Association, by Lucius Bolles, A. M. Pastor of the First Baptist Church in Salem. Boston, printed by Lincoln & Edmands, No. 53 Cornhill. pp. 24.

WE seize the first opportunity to introduce this sermon to the attention of our readers. If we might anticipate the effect which it will produce upon others by that which it produced upon ourselves, we should feel confident that they will rise from the perusal of it, gratified and instructed. Both in the choice, and in the discussion of his subject, we think the author has been eminently fortunate. It is addressed specially to clergymen, and its design is, as it purports to be, to

illustrate the importance of the scriptures to a teacher of religion. This is the grand thought which is constantly kept in view throughout the whole of the discourse. It is the centre towards which every line converges. Indeed we have rarely met with a sermon which presents a happier model of unity of design.

It is the duty of a "teacher of religion to give instruction on subjects not easily explained by men, but involving their highest interests and eternal hopes. He ought to be able to teach with clearness and certainty; to hesitate, would paralyze his efforts; to presume, might mislead the learner to his final destruction." Hence arises the necessity of his possessing a book which bears upon it the acknowledged impression of supernatural origin, and which comprehends within its sanctions all that is solemn in eternity. It is only by the help

of such a book that a religious teacher can instruct in what is true—confute what is false—animate to reformation of life, or be instructed in what manner it becomes him to do either. This is a brief outline of the sermon, and we hesitate not to say it is very ably filled up.

We select a few passages, merely to give our readers an idea of the manner in which the subject, throughout the whole discourse, is treated.

“Suppose his subject be the first and most obvious in religion—THE CHARACTER OF GOD. To what inadequate and undefined conceptions is he abandoned, without *revelation*? Too early after the apostasy its fatal effects were discernible in the extinction of all true knowledge of God. Even traditions of him which ought to have been perpetuated, and to have exerted a salutary influence, became distorted, and for the unseen Jehovah were substituted the inventions of men. A deceived heart turned them aside, to conceive the most absurd systems of idolatry, and to fall down and worship images of every sort, and beasts and reptiles of almost every name. The unity and true character of God have never since been known to the wisdom of the world. Some have admitted his being, and others rejected it; some have ascribed to him attributes, and others denied them; some have allowed him prerogatives over *good*, but not *evil*; over *light*, but not *darkness*; over the *hills*, but not the *vallies*. Who was there to draw forth from the mazes of error, and exhibit, in the light of truth, the natural and moral character of God? This was a service, which, however necessary and important, was appropriate to Him alone. It remained for Him to assert the spirituality and perfection of his own nature, and the supremacy and universality of his government. It was for Him to say, “*I am the Lord, and there is none else; there is no God besides me. I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things.*”

“Or, suppose that the object of a teacher is to solve that great mystery, *how shall man be reconciled to God?* This question, even where the gleam-

ings of the light of nature only are felt, excites innumerable anxious thoughts. Conscience, that dwells in every man, suggests, with more or less clearness to him, that he is guilty, and this conviction produces restlessness and painful concern. Its harassing effects become visible in conduct, in a round of expedients to obtain the desired end, *a persuasion of the divine favour*. The penances which the Hea-then impose upon themselves, and the austerities to which they ignorantly submit, discover the extent of the anguish that rankles in their bosoms. One is driven by it to expose his body for a full year, to the rays of a vertical sun, and for the same length of time to the damps of night, and the sickly influence of the moon, till he has less the appearance of life than death; another, performs a long pilgrimage, walking on pointed irons; a third, measures the distance of some hundreds of miles by the length of his body—and all this, to obtain deliverance from a galling sense of guilt, but without effect. Miserable when they commenced those expiations, they are miserable when they are ended. The unknown good eludes their pursuit, and leaves them the subjects of unavailing sorrow. Who shall remove the veil, and show them how sin shall be atoned, and their burden taken away? The man who takes his stand in the midst of the light of *revelation*, alone can do it. He can say to the labouring and heavy laden, *Behold the Lamb of God, the way, the truth, and the life!* Behold *Him* who knew no sin, made sin for us; made lower than his angels for the suffering of death, that he might redeem us unto God by his blood, and purify to himself a peculiar people! He can say, Look unto him, all ye ends of the earth, and be ye saved; for whosoever cometh unto him shall in no wise perish.”

We can allow room for only one extract more.

“Equally profitable is the scripture for *reproof*, or, as the word signifies, the *confutation of errors*. It constitutes a standard to which the ever varying and different opinions and practices of men, may be brought and tried, and by which they may be authoritatively approved or condemned. Men claim a right to think for themselves, and to *express* what they think; and where their right has

been recognized, and no undue restraint imposed, the consequence is, a great mass of conflicting opinions are put in circulation, and these darken the moral atmosphere. We consider it an acknowledged principle, that we have no right, by coercion, to restrain the liberties of men, on the subject of religion, and yet the effects of their differences are such, both on believers and unbelievers, as we may justly lament. On some unbelievers, at least, if we credit their declarations, it produces neutrality of feeling and conduct. They know not what to believe, or whom to follow, and therefore determine to believe nothing. And among the avowed disciples of Christ it produces bitterness and strife, evil speaking and evil work. It appears to be of immense moment, that there should be an umpire to which an appeal might be made, and made with confidence; that those who profess to stand still, only because they know not what course to take, may be convicted of the truth, and a light

to their feet and a lamp to their path shown them; and at the same time the unwarrantable collisions and animosities of christians be *condemned*, if they cannot be *silenced*. Such an umpire, of course, will not be found in either of the parties concerned. No one of them has that confidence in the other, as to refer the decision to them. Besides, if this were conceded, such is the changeableness of man, that what was approved at one time, might be rejected at another. Under such circumstances, the utility of the Bible becomes apparent to all. The authenticity of this admitted, it is of no sect or party, is biased by no prejudice or self interest, changes with no change of time, or men, or measures; and what it speaks once, it speaks forever."

We conclude, by uniting with the Boston Baptist Association in returning our thanks to Mr. Bolles for his excellent sermon.

Missionary Intelligence.

BURMAN MISSION.

ADDRESS TO FEMALES IN AMERICA, RELATIVE TO THE SITUATION OF HEATHEN FEMALES IN THE EAST.

Boston, Nov. 19, 1822.

In the land of my birth, rendered doubly dear from the long entertained thought of never again beholding it; in the country favoured of Heaven above most others, it is with no common sensations, I address my sisters and female friends on this most interesting subject. Favoured as we are from infancy with instruction of every kind, used as we are to view the female mind in its proper state, and accustomed as we are to feel the happy effects of female influence, our thoughts would fain turn away from the melancholy subject of female degradation, of female wretchedness. But will our feelings of pity and compassion; will those feelings which alone render the female character lovely,

allow us to turn away—to dismiss the subject altogether, without making an effort to rescue—to save? No! I think I hear your united voices echo the reply: "Our efforts shall be joined with yours. Shew us the situation of our tawny sisters the other side of the world, and though the disgusting picture break our hearts, it will fill us with gratitude to Him who has made us to differ, and excite to stronger exertion in their behalf." Listen, then, to my tale of woe!

In Bengal and Hindostan the females, in the higher classes, are excluded from the society of men. At the age of two or three years they are married by their parents to children of their own rank in society. On these oc-

asions all the parade and splendour possible are exhibited; they are then conducted to their fathers' abode, not to be educated, not to prepare for the performance of duties incumbent on wives and mothers, but to drag out the usual period allotted in listless idleness, in mental torpor. At the age of thirteen, fourteen, or fifteen, they are demanded by their husbands, to whose home they are removed, where again confinement is their lot. No social intercourse is allowed to cheer their gloomy hours; nor have they the consolation of feeling that they are viewed, even by their husbands, in the light of companions. So far from receiving those delicate attentions which render happy the conjugal state, and which distinguish civilized from heathen nations; the wife receives the appellation of *my servant*, or *my dog*, and is allowed to partake of what her lordly husband is pleased to give at the *conclusion* of his repast! In this secluded, degraded situation, females in India receive no instruction, consequently they are wholly uninformed of an eternal state. No wonder mothers consider female existence a curse; hence their desire to destroy their female offspring, and to burn themselves with the bodies of their deceased husbands. This last circumstance might imply some attachment, were it not a well known fact, that the *disgrace* of a woman who refuses to burn with the corpse of her husband is such, that her nearest relations would refuse her a morsel of rice to prevent her starvation. Thus, destitute of all enjoyment, both here and hereafter, are the females in Bengal. Such is their life, such their death—and here the scene is closed to mortal view! But, they are amiable, say some, and destitute of those violent passions

which are exhibited among females in our own country. My beloved friends, be not deceived. Whoever heard that ignorance was favourable to the culture of amiable feelings? Their minds are in such a state of imbecility, that we might hope to find at least an absence of vicious feelings. But facts prove the contrary—Whenever an opportunity for exhibiting the malignant passions of the soul occurs, human nature never made a more vigorous effort to discover her odious deformity, than has been observed in these secluded females.

But let us turn our eyes from the present picture, to one not less heart-rending, but where hope may have a greater influence to brighten and to cheer. The females in the Burman Empire, (containing a population far above the United States of America,) are not like the females in Bengal, secluded from all society. In this respect they are on an equality with ourselves. Wives are allowed the privilege of eating with their husbands. They engage in domestic concerns, and thus, in some respects, the Burman females deserve our particular sympathy and attention. But they enjoy little of the confidence or affections of their husbands, and to be born a female, is universally considered a peculiar misfortune. The wife and grown daughters are considered by the husband and father as much the subjects of discipline, as younger children; hence it is no uncommon thing for females of every age and description, to suffer under the tyrannic rod of those who should be their protectors.

Burmah, also, like her sister nations, suffers the female mind to remain in its native state, without an effort to show how much more highly she has been favoured. The females of this country are lively, inquisitive, strong and

energetic, susceptible of friendship and the warmest attachment, and possess minds naturally capable of rising to the highest state of cultivation and refinement. But, alas, they are taught nothing that has a tendency to cherish these best native feelings of the heart! That they possess strong, energetic minds, is evident from their mode of conversing, and from that inquisitive turn which is so conspicuous. It may not, perhaps, be uninteresting to mention that particular display of mental energy as exhibited in the early inquiries of Mahmen-la.

Some time previous to our arrival in Rangoon, her active mind was led to inquire, the origin of all things. If a Boodh was deity, Who created all that her eyes beheld? She inquired of this person, and that, visited all the teachers within the circle of her acquaintance, but none were able to give her satisfactory information on the subject. Her anxiety increased to such a degree, that her own family feared she would be deranged. She finally resolved on learning to read, that she might be able to gain the desired information from their sacred books. Her husband, willing to gratify her curiosity in this respect, taught her to read himself. After having acquired what very few Burman females are allowed to acquire, she studied the sacred books, which left her mind in the same inquisitive state, as when she commenced. For ten years she had continued her inquiries, when, one day, a neighbour brought in a tract written by Mr. Judson, from which she derived her first ideas of an eternal God. Her next difficulty arose from her being ignorant of the residence of the author of the tract, and it was not till after the erection of the Zayat, that this difficulty was removed. By her inquiries respecting the christian religion,

she evinced a mind, which, had it been early and properly cultivated, would have hardly been surpassed by females in our own country. And happy am I to add, that she not only became rationally and speculatively convinced of the truths of the gospel, but was, I trust, taught to feel their power on her heart, by the influences of the Holy Spirit, embraced them, has become an ornament to her profession, and her daily walk and conversation would shame many professors of religion in christian countries.

Shall we, my beloved friends, suffer minds like these to lie dormant, to wither in ignorance and delusion, to grope their way to eternal ruin, without an effort on our part, to raise, to refine, to elevate, and point to that Saviour who has died equally for them as for us? Shall we sit down in indolence and ease, indulge in all the luxuries with which we are surrounded, and which our country so bountifully affords, and leave beings like these, flesh and blood, intellect and feeling like ourselves, and of *our own sex*, to perish, to sink into eternal misery? No! by all the tender feelings of which the female mind is susceptible, by all the privileges and blessings resulting from the cultivation and expansion of the human mind, by our duty to God and our fellow creatures, and by the blood and groans of Him who died on Calvary, let us make an united effort, let us call on all, old and young, in the circle of our acquaintance, to join us in attempting to meliorate the situation, to instruct, to enlighten and save females in the Eastern world, and though time and circumstances should prove that our united exertions have been ineffectual, we shall escape at death that bitter thought, that Burman females have been lost, without an effort of ours to prevent their ruin.

ANN H. JUDSON.

COX'S BAZAR.

Death of Mr. Colman.

It is our painful duty to announce to our readers the death of Rev. Mr. Colman, our missionary at Chittagong. This mournful intelligence is contained in a letter from the Rev. Mr. Lawson, of Calcutta, to Dr. Baldwin, dated July 17, 1822.

My dear Sir,

A few days ago I sent off a packet for you. Having heard that the ship is not gone, I write again to communicate to you the mournful intelligence of the death of Mr. Colman. He died on the 4th of July, at Cox's Bazar, of the jungle fever. Mrs. Colman is at Chittagong, and is *very ill* of the same fever. This news arrived only last evening, in a letter from Mr Fink, a young man at Chittagong, under the patronage of the missionaries at Serampore. Should dear Mrs. Colman recover and come to Calcutta, every comfort and sympathy will be rendered to her. O how mysterious are the ways of divine Providence! I little thought it would be my painful duty to communicate to you the early deaths of such excellent men as were Wheelock and Colman. May such strokes quicken us who survive to new diligence. Mr Colman was a martyr to his zeal. He thought he should be most useful in remaining at Cox's Bazar all the year, although that place is particularly unhealthy in the rains. But his race is ended, and we must be dumb.

I am yours, in Christian bonds,

JOHN LAWSON.

REMARKS.

In contemplating this afflictive event, who can refrain from reflecting, Verily, thou art a God that hidest thyself, Oh God of Israel, the Saviour! Mr. Colman

had escaped the usual dangers of the climate, had just become sufficiently acquainted with the Burman language to address a native assembly, and was fixed in a station under the protection of the British government, which presented an extensive field for usefulness. In a moment all our hopes have been blasted, and all our anticipations mournfully frustrated. Our faith is put to the trial. May it be seen that we faint not in the day of adversity.

This dispensation of divine Providence speaks to us a language which we hope none will misunderstand. It calls upon every Christian to pray to the Lord of the harvest to send forth labourers into his harvest. We have now but three foreign missionaries in the employment of the Board. Unless others are soon sent to their assistance, we tremble to think what may become of the mission. But the Lord of the harvest must qualify and send them forth, or they will neither be qualified nor sent. For these things, he will be sought unto by the house of Israel, to do it for them. We do hope that the spirit of missions will again revive among us, and that our churches will universally be engaged in prayer, that Burmah may come again into remembrance before God.

We would also call upon our younger brethren in the ministry, and ask them, Who will occupy the place of him who has gone to his rest? The Burmans are perishing for lack of vision. Who will devote himself to the great work of their salvation? He that forsaketh father, or mother, or brother, or sisters, or houses, or lands, for my sake, and the gospel's, shall receive, said our ascended Redeemer, a hundred fold in this present world, and in the world to come, life everlasting.

We present our readers with an extract of a letter from Mr. Judson. It contains no new intelligence ; but it breathes so excellent a spirit, and so feelingly depicts the trials and the consolations of a missionary of the cross, that we are persuaded it will be peculiarly acceptable to every christian.

EXTRACT OF A LETTER FROM MR. JUDSON TO MRS. JUDSON, SINCE SHE LEFT RANGOON.

“ I wish I could always feel as I did last evening, and have this morning. At first, on hearing Mounng Shwa-gnong's story, I felt much disheartened, and thought how pleasant it would be if we could find some quiet resting place on earth, where we might spend the rest of our days together in peace, and perform the ordinary services of religion. But I fled to Jesus, and all such thoughts soon passed away. Life is short. Happiness consists not in outward circumstances. Millions of Burmans are perishing. I am almost the only person on earth who has attained their language to such a degree as to be able to communicate the way of salvation. How great are my obligations to spend and be spent for Christ ! What a privilege to be allowed to serve him in such interesting circumstances, and to suffer for him. The heavenly glory is at hand. O let me travel through this country, and bear testimony to the truth all the way from Rangoon to Ava, and show the path to that glory which I am anticipating. Oh, if Christ will only sanctify me and strengthen me, I feel that I can do all things. But in myself I am absolute nothingness ; and when, through grace, I get a glimpse of divine things, I tremble lest the next moment will snatch it quite away.

Let us pray especially for one another's growth in grace. Let me pray that the trials which we respectively are called to endure,

may wean us from the world, and rivet our hearts on things above. Soon we shall be in heaven. Oh let us live as we shall then wish we had done ! Let us be humble, un aspiring, indifferent equally to worldly comfort and the applause of men, absorbed in Christ, the uncreated fountain of all excellence and glory.”

DOMESTIC.

Oneida Indians.

THE Board of the *Hamilton Baptist Mission Society*, held an adjourned meeting at Oneida Castle, on the 9th of Oct. last. They inspected the mechanics, the buildings and the School. They were highly gratified with the proficiency which had been made by two Indian boys in the blacksmith's trade. The Committee appointed to erect a house, two barns, and a carpenter's shop, had considerably advanced with them all, and they were in a good degree of forwardness. The School consisted of but a small number of scholars. The last winter it averaged about forty in a day ; but has been considerably less during the summer. As the children are under very little parental restraint, and rove about at pleasure, they find many diversions in summer, which they pursue in preference to a regular attendance on the school. In the winter they are more shut up, and it is less difficult to keep them at school. The Board have very little doubt, but the school will increase in a short time, beyond its former number.

A number of the chief men of the nation manifested a desire for an interview with the Board, which was granted. They expressed much confidence and satisfaction in the Board, fully ap-

proving the measures adopted to improve their degraded and suffering condition. They requested the Board to pursue the instruction of their children, and promised to do all in their power to assist. In their deliberations on the measures proper to be pursued with the school, the Board are of the opinion that a boarding house ought to be established, in connection with the school, and that a number of the most promising children should be collected from different parts of the nation, and placed under the control of the teacher. This measure will not only secure their attendance at school, but will separate them from many scenes of dissipation, and have an influence in drawing other children to this school. To carry this plan into effect will increase the expenses of the Board, but will undoubtedly secure a more effectual application of all the public charities to this people.

It is presumed the benevolent, who have begun to open their hearts and their hands to this wretched race of perishing creatures, will not, at the very commencement of assistance, shut up their bowels of compassion against them. What has been done, is regarded as a pledge of christian liberality, which will continue with the prayers of the saints, and their duty and means to perpetuate assistance.

[*West. N. Y. Bap. Mag.*

MISSION TO THE SANDWICH ISLANDS.

From the Christian Spectator, published at New Haven.

In our last Number but one, we gave an account of the Ordination of three Missionaries, in N. Haven, who were to be sent by

the American Board of Commissioners for Foreign Missions to propagate the gospel among the heathen. Two of these gentlemen, together with sixteen other persons, destined for the Sandwich Island Mission, assembled in N. Haven about 15th ult. (Nov. last,) for the purpose of taking passage in the ship Thames, captain Closby, which was to sail on the 19th.

The names of the Mission Family are as follow :—

Rev. William Richards,	} <i>Ordained Missionaries.</i>
Rev. Charles S. Stewart,	
Rev. Artemas Bishop,	

Dr. Abraham Blatchley, *Physician*, acquainted also with various mechanical employments.

Mr. Joseph Goodrich, *Licensed Preacher*, acquainted with various mechanical employments.

Mr. James Ely, *Licensed Preacher, Teacher and Mechanic.*

The persons above named, are married, and are accompanied by their wives.

Mr. Levi Chamberlain, *Teacher and Superintendant of secular concerns.*

Stephen Popohe, a native of the Society Islands.

William Kummo-oo-lah, a native of the Sandwich Islands.

These youths are professors of religion.

Richard Kriouloo, a native youth of the Sandwich Islands.

Cooperee, a native man of the Sandwich Islands.

Betsey Stockton, a coloured woman, qualified to teach a school, and to take charge of domestic concerns.

The three native youths are to be attached to the mission family—to receive further instruction; and to aid in the various labours of the mission, to which they may prove competent.

While the missionaries remained here, public religious services were performed in the churches. On the Sabbath, Messrs. Bishop and Richards preached with

much acceptance. Sabbath evening a meeting for prayer was held. The Rev. Mr. Bardwell, formerly a missionary to India, addressed the Mission family, and gave them much useful and excellent advice respecting their conduct, &c. as missionaries.—The Rev. President Day, then made a very interesting address to the people. Monday evening was assigned for the missionaries to receive the instructions of the Prudential Committee. Accordingly, at an early hour the church was crowded, and these heralds of the Cross for the last time in a christian land, united in the solemn worship of the God of their fathers. Rev. Mr. Richards preached an appropriate discourse from Isaiah lx. 9—‘Surely the isles shall wait for me.’ The Corresponding Secretary, J. Evarts, Esq. then gave the instructions of the Board. The subject was introduced with the solemn thought that the missionaries had devoted themselves to this arduous work *for life*. That those upon whom every eye then rested, were to go to those far distant isles, there to live,—there to labour,—there to die;—and that there their bones must rest till the archangel’s trump shall summon them to the judgment. Mr. E. dwelt on the advantages of union among themselves and the direful consequences of disunion. He spoke in the most touching manner of the possibility that any one of them should prove unfaithful. They were, he said, placed on an eminence that would render them a spectacle to the world; and such an event would produce sorrow in every land. The Scottish peasant as he read the account by his evening fire-side would mourn over their delinquency; and in Switzerland, perhaps, some pious widow in her rock-sheltered cottage would

weep—nay, the rocks themselves would almost weep—at the melancholy tidings. On the other hand, he added, if they were faithful to the end, they would be the cause of joy to millions; and receive a bright crown of glory as their eternal reward.

At the close of the services, those who had professed to love the Lord Jesus, to the number of six or seven hundred, separated from the rest of the audience, and sat down to commemorate his dying love.

A collection was taken up for the Mission, amounting to \$334. In addition to this, donations were made from different individuals of the city and its vicinity, to the amount of \$1000, the inhabitants of all classes uniting their contributions for the support and comfort of the Mission family during their long voyage and after their arrival.

On Tuesday afternoon, a large concourse of people assembled on Tomlinson’s Wharf to take leave of the devoted little band, who had for several days occupied nearly all their thoughts. A circle was formed around the missionaries with their own nearest relations and friends just back of them, and the clergymen and others who were to officiate on the occasion, directly opposite. A Hymn, composed by William B. Tappan, was then sung. No heart could be so insensible, as not to thrill with emotion as the loud Hallelujah of praise ascended to the Most High:—

Wake, Isles of the South! your redemption is near,
No longer repose in the borders of gloom;
The strength of His chosen, in love will appear,
And light shall arise on the verge of the tomb.

Alleluia to the Lamb who hath purchased our pardon;
We will praise him again when we pass over Jordan;
We will praise him, &c.

The billows that girt ye, the wild
waves that roar,
The zephyrs that play where the
ocean-storms cease,
Shall bear the rich freight to your des-
olate shore, [and peace.
Shall waft the glad tidings of pardon
Alleluia, &c.

On the islands that sit in the regions of
night,
The lands of despair, to oblivion a
prey;
The morning will open with healing
and light, [en to-day.
The young star of Bethlehem will rip-
Alleluia, &c.

The altar and idol in dust overthrown,
The incense forbade that was hallow-
ed with blood;
The priest of Melchisedec there shall
atone, [God!
And the shrines of Atooi be sacred to
Alleluia, &c.

The heathen will hasten to welcome
the time,
The day-spring, the prophet in vision
once saw—
When the beams of Messiah will 'lu-
mine each clime, [for his law.
And the isles of the ocean shall wait
Alleluia, &c.

And thou, OBOOKIAH! now sainted
above,
Wilt rejoice as the heralds their mis-
sion disclose;
And the prayer will be heard, that the
land thou didst love, [the rose!
May blossom as Sharon, and bud as
Alleluia, &c.

The Missionaries were then
feelingly commended in a pray-
er, by the Rev. Mr. Merwin, to
the care and protection of Him
who 'rides upon the whirlwind
and directs the storm.'

Notice was then brought from
the ship, that but few minutes re-
mained before the time appoint-
ed for their embarkation. These
moments were spent in singing,

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes:
Our mutual burdens bear;

And often for each other flows
The sympathising tear.

When we asunder part,
It gives us inward pain;
But we shall still be join'd in heart,
And hope to meet again.

The solemn stillness that had
pervaded the assembly during the
religious exercises was follow-
ed by a convulsive throb of sym-
pathy when the parting embrace
was given. One could scarcely
fail of being reminded of St. Paul
taking leave of his friends at Mi-
letus, when 'he kneeled down
and prayed with them all. And
they all wept sore, and fell on
Paul's neck, and kissed him; sor-
rowing most of all for the words
which he spake, that they should
see his face no more. And they
accompanied him unto the ship.'

As the boats receded from the
shore, the missionaries doubtless
dwelt with agonizing eagerness
on the lessening forms of those
who watched their departure.
But no want of resolution was
perceived on either side. Fathers
and mothers gave up their child-
ren to the noble work, praising
God that they were accounted
worthy to labour in such a glori-
ous cause; and the missionaries
themselves with a cheerful cour-
age, bid farewell to their native
land, relying with undoubting
confidence on the promise of
Christ—'I will be with you
even to the end of the world.'

They have gone, and the most
ardent aspirations of many a pi-
ous heart have ascended to heav-
en in their behalf.—Go, endear-
ed friends, cheered by propitious
heavens, and wafted by favoring
gales; go, sustained and comforted
by Him whom the disciples
beheld 'walking on the sea when
the wind was contrary, and the
ship was tossed with the waves'
—and who, 'when he saw they
were troubled and cried out for
fear, straightway spake unto them,

saying, 'Be of good cheer, it is I, be not afraid.' Go, gladden with your footsteps the shores of Woahoo, Atooi and Owyhee. Go, strengthen the hands of your brethren there, who three years since were traversing the same deep with the same object in view. Go, spread among the ignorant and degraded Islanders the useful arts of civilized society and the boundless blessings of the christian religion. Go, enlighten, elevate and refine them by your prayers, exertions, ex-

amples and influence; teach them how to live with comfort and die with hope; tell them they are sinners, and point them to the Saviour, that they may learn, by patient continuance in well-doing, to seek for glory, honor and immortality. Then your memory will be blessed, your rest glorious, and one moment's joy in eternity will abundantly compensate you for leaving country, kindred, home, and all here below—to labour for the Lord Jesus among the heathen.

Religious Intelligence.

From the English Baptist Magazine of Sept. last.

COLLEGE AT WASHINGTON.

It is with pleasure that we announce to our Christian friends, the arrival in this country of one of our American Baptist brethren: and lay before our readers the object of his mission.

Besides letters from the President of the United States, from the principal Ministers of State, and from eminent preachers of different denominations, he brings the following official address.

[As the objects of this College are known to American readers, we only give the following extract from this address of the Trustees to the friends of learning in Great Britain.]

"Though incorporated by congress, this Institution depends solely on individual liberality for support. To our brethren and the public in this country, application has been made with success. In the purchase of land, however, the erection of suitable buildings, and the actual operations of the establishment, an ex-

pense of more than £11,000 has been incurred, and only about half of this sum has, as yet, been collected. Considerable debt, therefore, exists at present, besides the necessity of providing support for the professors, particularly in the Theological department, and for procuring a Library and Philosophical Apparatus.

"Under these circumstances, the Trustees appeal to the well-known liberality of their British brethren. They remember to what country the United States owe their origin, and are indebted for the means of literary and moral improvement. They remember, that it is the British who have filled the world with the tokens of their benevolence; and that, among them, their Baptist brethren are not the least active in their efforts to diffuse the blessings of knowledge and Christianity.

Animated with these considerations, the Trustees have found themselves encouraged to ap-

point the Rev. ALVA WOODS, whom they recommend as a 'brother beloved,' and who is one of the professors in the Institution, to visit England, and to receive such aid as the abundant munificence of British generosity shall supply.

In conclusion, the Trustees beg leave to say, 'Brethren, pray for us. To do good and to communicate, forget not; for with such sacrifices God is well pleased.' And may your prayers, and your alms, come up for a memorial before God, in that day, when they who sow and they who reap shall rejoice together."

Signed, &c.

The following statement from the pen of the venerable Dr. Ryland, who has been so long in habits of correspondence with American divines, and who is so well acquainted with the religious affairs of that country, and which statement is subscribed to by the Baptist ministers of Bristol, deserves our attention.

Bristol, Aug. 5, 1822.

"To the friends of learning and religion in Great Britain, we beg leave to say, that we take a very lively interest in the College which is now being established at the city of Washington, the metropolis of the United States of America, for the promotion of Literature and Science generally, and especially for the instruction of those who are to become the heralds of salvation in Christian and pagan lands. We have the most entire confidence in the men, who have the management of this Institution: and we have every reason to believe, that it will be the means of diffusing extensively, in the western world, the blessings of literary and Christian knowledge. Much has been done, and is still doing in the United States

for its establishment. But it seems its friends have already gone far beyond their pecuniary resources: in this crisis, they look to their parent country for help. We have not forgotten the kind reception they gave to our beloved brother Ward, and the prompt assistance afforded to that laborious missionary, by our American brethren; and we trust, that the Rev. ALVA WOODS, whom they have earnestly recommended to us, will not be sent away empty. A reciprocation of friendly and Christian offices, a co-operation in great and good enterprises, will produce a salutary effect upon the benevolent on both sides of the Atlantic: it will also call forth more aid in the common cause of Christianity than would otherwise be obtained, while we put it to the trial, which has most faith in our Lord's axiom, 'It is more blessed to give than to receive.'

JOHN RYLAND.

T. S. CRISP.

THOMAS ROBERTS."

Were it necessary, many considerations might be stated illustrating the importance of such an Institution, and many reasons urged why we should take a lively interest in it, and afford it all the aid in our power.

If the United States were upon the decline, or even if they had arrived to the height of their population, we should not feel so anxious for their literary and religious Institutions, as we do now, when we remember, that their whole population is doubled in a little more than every 20 years; and that there is territory enough to enable them to go on increasing almost indefinitely. We think of the many tribes of native Indians within the territories of the United States, and rejoice that several missionary stations have

recently been established among them, both by our Baptist and Pedobaptist brethren, with the most encouraging prospects of success. We remember those far more numerous tribes in the immense tracts of country between the United States and the Pacific, all of which are in suffering want of missionary labours. We recollect the many countries from Mexico to Cape Horn, which are conveniently situated for the introduction of Christian knowledge, from the United States. But then we reflect that the States, so far from being equal to these missionary enterprises, are unable to keep their ground good at home. Their population has outrun their religious institutions. Their want of pastors and missionaries among themselves is great. We will state a single, well authenticated fact. There are in the Baptist denomination in the United States, according to the Minutes of their Associations, 3520 churches, and 2485 ministers; leaving a balance of 1035 churches more than there are ministers. In order to meet this state of things, one minister often supplies several congregations; so that each congregation will perhaps have preaching only once a month.

Now does not the Institution which our American brethren are establishing, and for which our aid is respectfully solicited, afford us an opportunity for effectually serving the cause of religion and humanity in this new world, that is rising in the west? Shall we ever have another so good opportunity? We are persuaded that whatever aid may be afforded to our brethren in this great work, will be repaid by them, and that with interest, even to our own Missions, if we desire it, and if not, to the cause of Christ at large.

BAPTIST EDUCATION SOCIETY, NEW-YORK.

The Executive Committee of the Baptist Education Society of the State of New York, to the Public.

The increasing light of the gospel, which shines upon the path of the saints, awakens in them a zeal to accomplish for his glory, the work which the Lord hath appointed them. But a partial knowledge is yet obtained of that complete system of means which God has adopted, to accomplish the purposes of his grace, in the consummation of the Redeemer's kingdom. It is in this life we are more particularly called to be workers together with God, in making known his truth and his grace to those for whom his long suffering is waiting. The death of the Saviour and the work of the Holy Spirit, as well as the law of God, have taught the saints that they are not their own, but they owe themselves and their services to God. The obligation should be acknowledged in the performance of that labor of love, which is not merely in word and in tongue, but in deed and truth. The experience of ages, as well as the example of the Saviour in embodying his people in the world, dictate to them a combination of energies, to carry the triumphs of the cross through the earth. The ten thousand societies formed to propagate the Scriptures through the world, bid defiance to all opposition, and furnish, under the blessing of God, a strong assurance to every nation, of the most plentiful provisions of the word of life.

Charity schools for the assistance of indigent young men, who have the gift of God to preach the gospel, are rising in different parts of Zion, not as the result of Popish projects, but as the evident dictates of that wisdom

which is from above. The Baptists in the State of New York, in connexion with those in the western part of Vermont, have imitated the laudable examples of their brethren in other States, in getting up a Charity school, which is consecrated to the rising ministry. The Society for this purpose was formed in September, 1817, and began to afford means of instruction the year following, to three or four young men, approved and licensed by the churches. It was incorporated in 1818, and in the opening of the spring of 1819, a Seminary was established, at which time the number of beneficiaries had increased to about ten or twelve.

With reference to a liberal portion of country, and the tender of privileges to the neighbouring sections of the eastern States, the location of the Seminary is permanently established at Hamilton, in a healthy, flourishing population, near the centre of Madison county, and nearly at an equal distance from the boundary of the State on the west, and Connecticut river on the east. There are rising of *seven hundred* Baptist churches scattered over this tract of country, in which God is raising up many young men, for the service of the sanctuary; thirty-five have been assisted by this Society since its formation, twenty-two of whom are now under its patronage. The expense of the Institution the last year, including board, tuition, clothing, books, &c. amounted to about \$3000. As the school is enlarging, the expenses will undoubtedly be more the present year. It is expected young men who have property will defray their own expenses, as far as they have the means of doing it, beyond which the Society assume their wants. The board of the students, including lodging and washing, is obtained

for a dollar a week. The people of Hamilton, to fulfil the conditions of the location, have erected a very elegant stone building for the Seminary, sixty-four by thirty-six feet, three stories high, which is to be finished by the first of May next. About twenty thousand dollars have been subscribed to the funds of the institution, the most of which remain in the hands of the donors, subject to interest; and with few exceptions in small sums.

Several Scholarships have recently been endowed, with a thousand dollars each. The interest of each sum is to support a scholar; and the scholarship is to bear the donor's name forever. Scholarship No. I. was endowed by Deacon Jonathan Olmsted; No. II. by Honorable Squier Monroe, and No. III. by Deacon Joseph Moss. Several other gentlemen have given assurances that they will do likewise. Examples of this kind from those conversant with the rise and progress of the institution, cannot fail to present the object in a commanding attitude, to the view of the benevolent, especially when they are preparing to relinquish their connexion with time, to go and give an account of their stewardship. Several honorable bequests have been made to the institution by a number of pious persons in their last will and testament, which we have no doubt are approved in heaven, and which they expect soon to ratify by their own death. A library is commenced on a liberal scale. But a little more than four hundred volumes, however, are yet obtained. It is presumed there are many valuable books which lie useless with the owners, which if placed in this school might do much good. The Institution stands pledged to the cause of our Divine Master, and to the public in general, to bestow its

benefits exclusively on those who are approved and acknowledged in the judgment of the Churches, to be ministers of the New Testament. The suspicions of some, that this Seminary is designed to make ministers, are totally unfounded. None are admitted to its patronage without a license to preach; and a special call from God to the work, is sacredly regarded as an indispensable prerequisite. The Churches are requested in no instance to refer a doubtful case to the decision of this Committee, and to recommend none of whom they cannot most heartily approve.

The time and course of instruction are varied to the circumstances of the students. A system of education is adopted, embracing the learned languages, and some of the principal classics, together with Christian Theology. Three years are required on all these subjects, while those who omit the languages are retained only two years. The students have an extensive field for the exercise of their public gifts, in destitute Churches in the vicinity, in which they are required to preach in rotation every Sabbath.

We are happy to say, the practical results of this rising institution, are obviating prepossessions against it, through the Churches where its character is best understood, while the most unshaken conviction rests upon the minds of its patrons, that God designs it for a lasting blessing to the kingdom of our Lord Jesus Christ. We are confident its claims upon the prayers and liberality of those whom the Saviour has bought with his blood, are but partially understood. The Divine presence has been with it, and his protecting providence has overshadowed it, and we trust it will happily survive the days of darkness, and its fruits be ac-

knowledged in the ages to come. We are confident it will the best speak for itself: its expenses are daily increasing, and are not to be sustained by the comparative few, who have consecrated to it, no ordinary portion of their first fruits. We ask nothing more than what God shall be pleased to dictate, as your duty to bestow. Let your prayers and the sum of your liberality for this object, be made before the throne, with reference to their being registered and presented in your final accounts, and may it be said to you at last, by our Lord and Master, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

By order of the Executive Committee of the Baptist Education Society of the State of New-York.

NATHANIEL KENDRICK, Sec'y.
Hamilton, Sept. 3, 1822.

[*West. N. Y. Bap. Mag.*

BAPTIST MISSIONARY CONVENTION OF THE STATE OF NEW-YORK.

This Convention met, agreeable to adjournment, at Whitesborough, N. Y. October 16, 1822. Delegates were present from five Associations and seven Churches. The Hon. S. Munroe presided. The nature and objects of this Convention may be learnt from the second, eleventh, and twelfth articles of their Constitution.

Article II. This Convention shall consist of, 1st. Such Delegates as may be appointed annually by the different Associations, not exceeding one Delegate to five Churches, nor more than five from any one Association: 2nd, One Delegate from any Education or Missionary Society, which may contribute to its funds.

Article XI. It shall be the duty of the Board to appoint Missionaries and Agents, determine their compensation, give them instructions, and dismiss them under such regulations as may from time to time be imposed by the Convention, at the Meetings of which they shall render a fair account of all their proceedings, recommend to the Convention such measures as they may think expedient to be adopted, and manage the concerns of the Convention during its recess.

Article XII. It shall be the duty of the Delegates of each constituent Association and Missionary Society, to produce a brief account of the state of religion within its circle; also such other information as may be calculated to promote the designs of this Institution: the reading of which shall constitute one of the first items of business in the Convention.

The following persons were duly elected officers of the Board for the ensuing year, viz.

Hon. S. Munroe, *President* ;
 A. M. Beebe, Esq. *Vice-President* ;
 Elder E. F. Willey, *Secretary* ;
 Dr. Charles Babcock, *Treasurer* ;
 George Petit, Esq. of Fabius ;
 Elder Lewis Leonard, of Albany ;
 O. C. Comstock, of Trumansburgh ;
 Solomon Goodale, of Bristol ;
 Sylvanus Haynes, of Elbridge ;
 John Jeffers, of Mentz ;
 Joshua Bradley, of Middlebury ;
 Elon Galusha, of Whitesboro' ;
 Dea. W. Colgate, of New-York ;
 Dr. F. Guitteau, of Whitesboro' ;
 Dea. Jon. Olmstead, of Hamilton ;
 Dea. J. Morse, of Westmoreland ;
 Amos Smith, Esq. of Schnyler ;
 ——— Cook, Esq. of Galway.

ib.

EXTRACT OF A LETTER TO ONE OF
THE EDITORS.

*Russelville, Franklin County,
Alabama, Oct. 12, 1822.*

My dear Brother in the Lord,

I have enclosed you in an envelope, three of our Minutes of the Association, merely for your satisfaction.—The churches composing this Association, lie on both sides of the Tennessee river; in Franklin, Lawrence, Morgan and Lauderdale Counties. On the same river is Limestone, Madison, Jackson and Decatur counties, containing more Baptists than there are in our Association. Their Association is called *Flint River Association*. In the middle of this State, is an Association, called the Cahawba Association, in which is 793 members. There is another Association in the eastern part of the State, called the Alabama Association: and another in the western part, called the Bigby Association. The number of members in these Associations I do not know, having never seen any of their Minutes.

I have wondered why our Baptist brethren in the north have never established schools and missions among the Indians in this quarter. Two years ago, I visited the Chickasaws, who live about thirty miles from this, on Bear Creek; they told me, they were then looking for Baptist missionaries among them, and expressed a great desire that they would come, and establish a school among them. It appears that they had had a promise of missionaries from the Baptists of the north, but from what particular place, I did not learn.—Whether this promise has been fulfilled or not, I have never learned.

There is much opposition to the missionary system by some; but, blessed be the Lord, there is a goodly number who are in favour of it. It must be consoling to the friends of Zion, to hear and see what the Lord is doing in this wilderness, which, but a little time back, witnessed nothing but the howl of the wolf, or the yell of the savage, now resounding with Zion's songs and the sound of the gospel. But I am sorry to inform you that not only the Baptists, but other denominations also, are at this time in a very cold and lifeless state as to spiritual things. The Baptists here are more numerous than any other denomination, but we are sadly destitute

of preachers; and those we have are mostly unlearned men. Oh that we had some of your better informed ministers from the Atlantic States! There are some good preachers in Tennessee, who come and visit us sometimes, and then we are refreshed as with showers from above. The lower part of this State, also, has some good preachers. But we are deficient in schools. We have been much imposed upon by pretended teachers, who know little of what they attempt to teach. This is generally the case through the country. The people are in general able, and wish to educate their children, if they could obtain good teachers.

This is a very delightful country, and will in time be among the most desirable places in the United States. You may raise both southern and northern productions on one plantation.

My dear brother, I hope you will pardon me for the trouble I shall give you in reading this letter, written from this insulated part of the Union. I am aware your time is precious, and ought not to be occupied with trifles."

EXTRACT OF A LETTER TO ONE OF
THE EDITORS.

Woolwich, (Me.) Nov. 23, 1822.

Dear Brother,

Believing that all information relative to the advancement of the Redeemer's kingdom imparts peculiar pleasure to you, I avail myself of this medium, for the purpose of briefly stating to you some particulars, relative to the glorious display of divine mercy, towards the inhabitants of this town, within a few months past. I would, however, briefly notice the appearance of things here, previously to the reformation having commenced.

In March, 1818, agreeably to the request of the Calvinistic Baptist church and society in this place, I came to reside with them, and from that to the present time, have endeavoured to preach unto them the word of life.

At the time that I began to labour with them, the church, as a body, were very low in their minds, although there were a few individuals whose minds appeared to be alive to the interests of the Redeemer's kingdom, and we were also blessed with a good degree of union. It had been the practice of the church to hold

weekly prayer-meetings, previously to my having engaged to preach with them. Soon after I came to this place, I commenced preaching lectures on Lord's-day evenings, and occasionally on week days, in different parts of the town. My mind was many times unusually impressed with a sense of the worth of souls, and I was led, from the solemn aspect exhibited in our meetings, to conclude, that the Lord would soon appear by the power of his Spirit, and build up his church in this place. But I at length observed to my great disappointment and grief, that the people heard as though they heard not, and seemed to see as though they saw not—for as soon as our meetings were dismissed, the most of the people appeared to have lost all sense of eternal things, and it was manifest that the word preached had no place in their hearts. Thus it continued with them until last spring, when the Lord was pleased to work *effectually* by the power of his spirit, upon the minds of some, who usually assembled with those denominated Free-will Baptists, who resided in the easterly part of this town.

In the month of March, it was stated to me by a friend, that a number of individuals who attached themselves to that religious denomination, gave evidence of a change of heart; and that the work was spreading in that part of the town, from house to house. At the time the above information was imparted to me, I did not attach that credit to the statement, that I have since believed it demanded. In order, however, to satisfy myself relative to its being a genuine work of the divine Spirit, I attended a prayer-meeting where a number of the young converts were assembled. Soon after the meeting was opened, several of those converts who had recently entertained a hope in the pardoning mercy of God, arose, and gave such scriptural evidence of their having passed from death to life, that I could no longer doubt of their having become the happy recipients of the saving grace of God. In the course of the evening, while uniting with them in prayer, and listening to the exhortations which flowed from their lips, my soul caught the sacred flame, and I was led to give glory to God. From that time, I felt my soul enlarged for the prosperity of Zion, and that sinners might be converted to the Lord. About this time, christians belonging to the different religious denominations in town

were roused in a greater or less degree to a sense of the importance of their becoming workers together with Christ in the glorious work which now began to spread in almost every direction, among the three religious denominations in the town. Lectures were attended nearly every day of the week in different parts of the town: and notwithstanding the travelling was extremely bad in the months of March, April and May; yet, generally, the meetings were crowded, and in almost every countenance was depicted an unusual degree of concern. The aged, middle aged and youth, listened with profound attention to the important truths imparted by the ambassadors of Christ. Numbers of different ages and sexes realized, for the first time, that the religion of Jesus was a personal concern, and that, without a saving interest in his pardoning mercy, they must lie down in eternal sorrow. This glorious work progressed in silent majesty from house to house. Its divine influence was not confined to one vicinity to the exclusion of another. No, blessed be God, there has evidence been exhibited of its having visited almost every family located on the same road, leading from one extremity of the town to the other, a distance of from 6 to nearly 14 miles. And I would wish to observe, to the glory of that grace which is rich, sovereign and free, that in almost every instance of a saving conversion to God, which has transpired in the course of this Reformation, the work has been effected by the all-powerful, soul-quickenings, and soul-attracting influence of the Holy Spirit, independently of any human means. A few instances, however, have been noticed, of persons having been savingly wrought upon, by hearing the young converts declare what the Lord had done for their souls. Some, while at labour in their fields, have been powerfully arrested by the Spirit of God, and have eventually been enabled to rejoice in his salvation.

One young woman informed me, that after having passed an evening with her gay companions; and while returning home in company with others, that a solemn sense of eternal things was instantaneously fastened upon her mind, and never left her, until she was enabled to believe in Christ, to the saving of her soul.

In some of our meetings, there have been nearly 20 persons of different ages and sex, that have manifested a

desire to be specially remembered by the people of God, when they engaged in the duty of prayer, that the Lord would have mercy upon them, for the Redeemer's sake. Elder Files, of the Free-will Baptist connection, has been the honored instrument, in the hand of God, of doing much good in this glorious work. The deep humility, holy solemnity, and constant engagedness of soul manifested by him, has interested the feelings of the people remarkably in his favour. His preaching has constantly been directed to the hearts and consciences of his hearers. May the Lord reward him abundantly for his work and labours of love.

This precious work has progressed without that noise, and those contortions on the part of those convicted for their sins, which have in some reformations remote from us, given the enemies occasion to malign the converts, and reproach the blessed cause. But in all our public meetings, (so far as my information has extended) an awful solemnity has been exhibited, while the glad tidings of salvation have been proclaimed, and mourning souls directed to "the Lamb of God, that taketh away the sin of the world." I shall now proceed to state the numbers that I have baptized, and that have joined themselves to the church with which I am connected.

On the second Lord's day in May, I baptized seven—Tuesday, May 14, I baptized six—On the third Lord's day in May, I baptized six—Fourth Lord's day in May, I baptized seven—First Lord's day in June, I baptized three—Tuesday, 11th of June, I baptized six—June 20th, I baptized five.—Sept. 8th, I baptized three—The whole number, stated above, making 38, have united with the church excepting five. Also nine persons, whom Elder Files baptized, have been voted into the church; making an addition of 42 members to the Calvinistic Baptist church in this town, since the Reformation commenced last Spring.* There have also been added fifty to the Pedobaptists, and nearly forty have joined the Free-will Baptists in this town; making an aggregate of about one hundred and thirty two who have publicly enlisted in the glorious cause of Jesus. There

* The numbers above named, have been added by baptism, also, one from the Free-will connection; and one baptized by a Methodist minister, have united with this church.

are some, who have been baptized, that have not connected themselves with any church. May the Lord Jesus continue to impart his smiles upon our unworthy souls, and to his name shall be ascribed all the praise.

Affectionately yours,

in the best of bonds,

ROBERT C. STARR.

EXTRACT OF A LETTER FROM REV.
E. GALUSHA, TO ONE OF THE ED-
ITORS.

Whitesboro', Oct. 28, 1822.

Rev. and dear Sir,

Permit me to trouble you with a line, in behalf of the infant Baptist church in Buffalo. That you may the better know its claims, I will give you a brief account of its origin. It was planted by the hand of the Baptist Convention of this State. Last December or January a brother Lazell and a Mr. Guiteau, of Buffalo, applied to the agent of the Holland Purchase Company, for the donation of a lot for a Baptist meeting house in the village. A lot had previously been given to the Presbyterians, another to the Episcopalians, and a third to the Methodists. The agent manifested a readiness to comply with their wishes, but informed them of the indispensable necessity of forming a Baptist Society, to whose Trustees a deed could be given. They immediately exerted themselves for the purpose. A meeting was called, a Society formed, Trustees appointed, and a lot secured. This led to the discovery of the fact that several persons, whose views were before unknown, were friends to the Baptist cause. A letter was addressed to me, by the Trustees, entreating me to take a mission from some society, and visit and preach with them; stating for my encouragement, that there were in Buffalo, several Baptist professors belonging to distant churches—that in looking them up, others might be found. The cause of the few sheep in the wilderness, was pleaded in so pathetic a strain, by their scribe, Brother Lazell, that I could not resist the cry, "come over and help us." I arrived in Buffalo on the 16th of February, and was received with much affection by the few friends in that place. I laboured there for several weeks with much pleasure, and some heart felt evidence that the God of Israel approved and blessed my exer-

tions. My audience was solemn, and attentive to the word of life. At length one person, who was formerly a universalist, and was struck under pungent conviction at the first meeting to form a Baptist society, and had subsequently been brought into the liberty of the gospel, offered himself as a candidate for baptism. His example was followed by three persons, who had entertained hope in Christ for some time past, but had never made a public declaration of their faith. At the same meeting, several others presented letters from churches in our connection, related their christian experience, and gained fellowship with each other. The Sabbath following, the four first mentioned persons were baptized, in the small Buffalo Creek, just where it mingles with the Great Buffalo, that at a short distance empties itself into Lake Erie, there in full view. The scene was peculiarly solemn. A great concourse of people lined the banks of the stream. The interesting thought, that these waters were for the first time about to be consecrated to the service of God, in the sacred rite of baptism, produced in my heart, a feeling not easily described. And while pronouncing the following lines—

"Eternal Spirit! Heavenly Dove!
On these baptismal waters move!"

I believe the language of my lips, and the emotions of my heart, were never more coincident. To several others, as well as myself, the hand of God was apparent in leading us on, step by step, until the church was constituted. Nothing seemed to be the result of plan or concert, on our part, but all appeared like the direction of Heaven. In the morning of the day on which the church was formed, three females were baptized. On that occasion many tears were shed, which, though by some perhaps already forgotten, will be called to awful remembrance in the day of retribution, or glorious recollection in the day of the Lord Jesus! On the next Lord's day, five others were symbolically buried with Christ, and, rising from the watery grave, presented the figure of his resurrection.

On the day of my departure, I baptized three other disciples. Both seasons were truly interesting to saints, and, I trust, joyful to angels. I visited and spent twelve weeks with them, the summer past, in the service of the Convention; during which

time, five more were added by baptism and three by letter. The church consisted, when I last parted with it, of thirty members; twenty of whom I baptized; five of the last specified number were members of the Presbyterian church: one belonged to the Episcopalian, and one to a Congregational church. Another of the Presbyterians now stands a candidate for baptism. The persons received from the Pedobaptist churches, as above mentioned, in general, are respectable, intelligent, pious and worthy christians.

The little church will do all in their power to support the ministry of the word among them, but they cannot do it without help. Buffalo is an interesting village, and has a most eligible location. Being at the termination of a vast extent of lake as well as canal navigation, where there must always be a change of vehicles, and consequently a place of deposit, it will be, at some future time, a city of immense importance.

E. GALUSHA.

Obituary.

MRS. ELIZABETH PITTMAN.

Mrs. E. Pittman was the daughter of Elder John Goode, of Chesterfield county, Vir. She was born June 4, 1774. She obtained a hope in the Lord at about eleven years of age, and was soon after baptized. In 1798 she married Elder Williamson H. Pittman, by whom she had five children, two of whom she was called to commit to the dust. Although she always seemed to be well grounded and established in the faith of the gospel, yet about a year prior to her death, she was greatly revived by the sweet promises of God's word, which were given her in the dear Redeemer, the delight of her soul.

In the spring of 1821, she was taken ill with a tedious sickness; on the eighth of April, having got something better, said she felt well enough to ride to meeting that day, which was only one mile. Her physician being present, thought it would not be injurious to health. She accordingly went with her husband to the meeting, and was greatly animated under the sweet sound of the gospel of Christ. After meeting she returned home, and never more had the privilege to go to the house of prayer, to join the saints in public worship. She never after went abroad, excepting to walk in her yard and garden a few steps, until her disease wholly confined her to the house.

In the former part of her illness, she at times appeared to be greatly distressed in mind, through darkness, doubts, and fears; yet the Lord being merciful, according to the good word of his grace, kept her from being tempted more than she could bear.

She bore her afflictive confinement with great fortitude and patience. For many weeks prior to her death, she seemed to settle down with an humble confidence in God her Saviour. Angels, death, and eternity, seemed to be pleasant and animating subjects to converse about. She affectionately exhorted her three sons, to love one another, to love all men, and to be prepared to meet her in heaven.

About fifteen days before her decease, she appeared sometimes to be expiring, her eyes cast heavenward with a smiling countenance, and then would recover again, and say, Have I come back again? surely there is mystery in it that I cannot die! Her anxiety to depart, and be with Christ, seemed to increase. She would often, very often cast her eyes heavenward, and say, Make haste, ye angels, sweet angels! I long to join your songs. Her conversation was so very consolatory, that it afforded great comfort to her friends. Her dear weeping companion said, that he almost forgot the ties of nature, and had thoughts of addressing his friends around him, so that they might not think he was weeping for sorrow, but for joy. As far as a person can judge from the language and gestures of a dying person, knowing the tender affection that she bore to her little family, as a wife and parent, (in which, perhaps, few ever excelled her,) she appeared to be wonderfully supported. But the time now drew near for her departure; and on the 19th of August, 1821, (Lord's day) a goodly number of friends being present, her speech, which had failed

her for several days, seemed to return, so that she could speak in the morning intelligibly. A certain brother being present, asked her how she did; her answer was, I shall soon be with Jesus in eternal glory. Her conversation was so touching, that many of the by-standers were greatly affected, and shed tears plentifully. Many consoling words dropped from her dying lips, to the dear people of God. Her husband sitting by her, she tenderly asked, What makes you look so sad? rejoice over my body, when my sufferings are over. I never thought, said she, I could give you up. He asked her, if she thought she could now; Yes, said she, I can give you up into the hands of the Lord, for he will take care of you. You have a great deal to do;—take the word of God in your hand, and go and preach manfully. On Monday the 20th, at about 10 o'clock in the morning, she fell asleep in Jesus. *Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

MR. THOMAS FORD.

This good man died at Cambridge, Mass. September 25, 1822, in the 56th year of his age. As he had a large circle of friends, by whom his memory will long be held in affectionate remembrance, it will not, perhaps, be deemed improper to give a brief sketch of his religious character.

Our deceased brother was the subject of serious impressions at the age of fourteen. When a youth, he found the declaration of the wise man verified; "I love them that love me, and they that seek me early, shall find me." His religious principles led him to seek an intimacy with young persons who were decidedly pious. Possessing warm feelings, and a vigorous and inquisitive mind, he at this period joined a society of young men, who met weekly for prayer, and discussion of theological subjects. This weekly exercise was not only beneficial in keeping alive their religious feelings, but in preparing the way for their future usefulness in the cause of Christ. Several of these young men, thus accustomed to habits of reflection, and the discussion of religious topics, afterwards became eminent ministers of the gospel. One who belonged to this youthful band is

now a pious and respectable Presbyterian minister in this State.

And here it may be proper to remark, that had our late brother followed the dictates of his conscience at that time, by giving himself up to the work of the ministry, there is no doubt, from the character of his mind, and his ardent piety, but he would have been a distinguished minister of Christ. But the trials and conflicts which he had in relation to this subject, finally determined him to pursue his course in the more retired walks of private life.

He did not, however, conclude, because he was not engaged as a public servant of the Lord Jesus, that he had nothing to do. The glow of christian feeling which animated his bosom, would not allow him to be inactive. His heart was the seat of a kind and expanded charity; and hence, he took a deep and active interest in whatever affected the temporal and eternal welfare of his fellow men. While he watched with delight the movements and progress of christianity in Russia, South Africa, and Asia, he was not unmindful of home. And while he was persuaded, that the eternal interests of men had the first claim on his regards, no one could say with truth, that he was inattentive to their temporal interests.

Indeed, there were few men, who with the same means did as much as our deceased friend in the cause of human benevolence. For a series of years he was in the constant practice of visiting the dwellings of humble poverty. The cause that he knew not he searched out. His charity did not consist in saying to unfortunate sufferers, "be ye warmed, and be ye filled;" but in contributing to their warmth and nourishment; and when his own resources were inadequate, he procured assistance from the opulent.

In him the truth was exemplified; that "a good name is better than great riches." There are men of wealth who had such confidence in the integrity and benevolence of Mr. Ford, that they requested him, when he found objects whose situation demanded relief, to call on them. He was not unfrequently entrusted with money to distribute among the distressed poor as opportunity might offer.

As there were some who wished to avail themselves of his instruction in public, he was licensed to preach about two years ago, by the Third Baptist Church in Boston, of which he was a member. It is worthy

of notice, that the last sermon which he delivered, was from Psalm 39, 4. "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

In his last sickness he was favoured with great peace and tranquillity of mind. Having served the Lord in health, he enjoyed the Lord in his sickness. His Pastor, who repeatedly visited him in his illness, never left his sick chamber without a forcible recollection of the words of the Psalmist; "Blessed is he that considereth the poor; the Lord will strengthen him on the bed of languishing; thou wilt make all his bed in his sickness."

When asked by his brother, if he had any desire to live, he replied, "None at all. If the Lord were to give me my choice, I would say, O Lord, my choice is thine, whether for life or death." He remarked, "I have done with this world and all its concerns. I have written on the world—Ichabod—"Where is the glory?" On being asked how he felt in relation to his wife and children, he said, "I have given them all up to God, who will do just and right by them."

Having enjoyed a short sleep, he remarked to his brother who watched with him; "O what infinite love and mercy the blessed God manifests to such a sinful, unworthy lump of earth as I am! He might afflict me with violent pain, but, blessed be God, he does not. If he should, O that he would keep me from a murmuring spirit." He then observed, "O what has my dear Jesus borne for my poor guilty soul! and shall I complain? O Lord, forbid!" He then requested me to read the Hymn,

Jesus, lover of my soul,

But particularly the last verse,

Plenteous grace in thee is found,
Grace to pardon *all* my sin.

These words he said were peculiarly precious to him. He continued calm and happy, and would frequently expatiate on the great love of Jesus, until within a few hours of his death; when, owing to great pain and weakness, he was unable to speak. But it was evident to those around him, that in his last moments he was in a peaceful frame of mind.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Ordinations, &c.

Nov. 2, 1822, the Rev. Tho. Larkum, of the 2d. Hopewell Bap. Church, was solemnly set apart to the work of an evangelist, at Harburton, (N. J.) The services were introduced by brother Murphy, with reading a hymn and prayer, followed by a sermon from 2 Tim. ii. 15. Brother Kenard then engaged in prayer. Brother Boggs addressed the assembly, and proposed the usual questions. Brother Larkum gave a pleasing and interesting account of his christian experience, call to the work of the ministry, and views of gospel truth. The ordination prayer was offered by brother Bartolett, accompanied by laying on the hands of presbytery, who also presented the right hand of fellowship. Brother Kenard presented the bible, with a suitable address. Brother Griffin delivered the charge, founded on Jer. i. 17, and concluded with prayer.

On the 21st. of Nov. 1822, at the Ministerial Conference of the Old Colony, held in Hanson, Mr. Clark

Cornish, a member of the Baptist church in Plymouth, was, at the request of said church, ordained to the work of an evangelist. The exercises were performed in the following manner. Introductory prayer by Rev. Samuel Glover of Kingston. Sermon by Rev. Isaac Kimball of Middleborough, from Rom x. 14. "How shall they believe in him of whom they have not heard; and how shall they hear without a preacher?" Ordaining prayer by Rev. John Butler, of Hanover. Charge by Rev. Stephen S. Nelson of Plymouth. Right hand of fellowship by Rev. Joseph Torrey of Hanson. Concluding prayer by Rev. Thomas Conant, of Marshfield.

On the 26th of Nov. 1822, the Rev. William Jacobs was solemnly ordained to the gospel ministry, by fasting, prayer, and the imposition of hands, at the Baptist meeting house at Occoquan, Prince William County, (Va.) The Rev. James Reid, pastor of said church at Occoquan, preached the in-

troductory sermon from these words, 2 Tim. iv. 2, "Preach the word." The scene was truly solemn and impressive.

Nov. 27. 1822, the Rev Henry Jackson, A. M. late of Providence, (R. I.) was solemnly ordained to the pastoral care of the Baptist church and society in Charlestown. The exercises on the occasion were introduced by a prayer by the Rev. Ebenezer Nelson, of Malden. Rev. G. F. Davis read select portions of scripture. Prayer was then offered up by the Rev B. C. Grafton, of Cambridge. An appropriate sermon was delivered by Rev. Stephen Gano, of Providence, from John i. 6, 7. *There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe* The ordaining prayer was offered up by the Rev. Mr. Sharp, the charge was delivered by the Rev. Dr. Baldwin, and the right hand of fellowship by the Rev. Mr. Wayland. In the charge, much valuable counsel was given to the candidate, in which judicious reference was made to the words of Paul, "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it" A well digested address was delivered to the church by the Rev. Bela Jacobs, of Cambridge. He affectionately brought to view those particulars in their conduct, which would have a tendency to encourage their Pastor in the discharge of his appropriate duties, and warned them of those things which would obstruct mutual edification, as well as grieve him whom they were now to respect and love as their elder. The concluding prayer was offered by the Rev. William Collier of Boston.

A Baptist church was constituted in the village of Wickford, (R. I.) on the 10th of July, 1822, under the name of the First Baptist Church in Wickford. The Rev. Zalmon Tobey, of North-Providence, preached on the occasion, from Eph. iv. 15, 16. The Rev. Gershom Palmer, of Exeter, gave to the church, in the name and behalf of the council, the right hand of fellowship. Address to the new-formed church by the Rev. William Northup, of North-Kingston. The Rev. Mr. Palmer closed the exercises

by prayer. The Rev. John Ormsbee is expected to take the pastoral charge of the church.

On the 24th of July, 1822, a Baptist church was formed at Woodstown, (N. J.) The services were introduced by the Rev. Mr. Janvier, a Presbyterian, in a solemn and appropriate prayer. A sermon was then delivered by Rev T. Griffin, from Isa. lxii. 6, 7. "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." The Rev. H. Smalley inquired of the persons about to be constituted, whether they were satisfied with each others' christian character and experience, articles of faith, and unity in church covenant; and upon receiving satisfactory answers, pronounced them a church of Christ, and presented the right hand of fellowship. The Rev. Joseph Sheppard gave a solemn charge to the infant church, describing the duties incumbent upon them, and urging them to the fulfilment.

On the 10th of August, 1822, a church was formed at Burlington, (N. J.) denominated the Pearl-street Baptist Church of Burlington. The Rev. Joseph H. Kenard introduced the service by reading a hymn and prayer. Rev. Thomas Griffin preached from 1 Cor. i. 2, 3. Brother Kenard then requested the representative of the persons about to be formed as a church, to produce their letters of dismission for that purpose: these were read, as also their articles of faith, and church covenant, with their signatures, all which were highly satisfactory. They then testified their union in faith and love, and were pronounced a church of Christ, agreeably to the gospel plan. Brother Griffin then delivered a charge, and concluded by commending them to God in prayer. The company appeared much interested, and the meeting was solemn.

A neat and commodious Meeting-house having been recently erected by a few individuals of the Baptist denomination, in the town of Abington, (Mass.) was solemnly dedicated to the worship of God on Wednesday, Oct. 30, 1822. The services were commenced by the singing of an anthem. The introductory prayer was made by the Rev. Mr. Torrey, of Hanson; after which, Rev. Mr. Sharp of Boston read select passages of scripture,

and offered up the dedicatory prayer. An appropriate sermon was delivered by the Rev. Dr. Baldwin, from Gen. xxviii. 17—"How dreadful is this place! This is none other than the house of God, and this is the gate of heaven." Concluding Prayer, by the Rev. Mr. Conant, of Marshfield.

In the afternoon, a Church was constituted, and the interesting services were attended in the following order: Introductory prayer by the Rev. Mr. Butler of Hanover; sermon by Rev. Mr. Sharp, from Ps. cxxxiii. 1; in which the nature and blessings of christian unity were delineated; Prayer before giving fellowship to the Church, by Rev. Dr. Baldwin. The right hand of fellowship was then presented by the Rev. Mr. Torrey, accompanied by a very pertinent and solemn address. Concluding prayer by Rev. Mr. Briggs of Randolph. As it is believed this infant church is "built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone"—it is ardently hoped, that, in answer to many prayers, this "little one will become a thousand."

On Nov. 21, 1822, a Baptist church was constituted in Schenectady, N. Y. The number of members was thirty-eight. The season was solemn and pleasant, and many fervent supplications were addressed to the throne of grace on their behalf.

On Wednesday, Oct. 30, was opened for the worship of God, the Meeting-house recently erected for the use of the Baptist Church and Society in Foxborough, Mass. Sermon by Rev. Warren Bird, Pastor of the Church, from John iv. 24—"God is a spirit, and they that worship him, must worship him in spirit and in truth." The Rev. Messrs. Barrett, Houghton, and brother Joseph Allen, assisted in the solemn and joyful services of the occasion.

At Plymouth, on Wednesday, Nov. 6, 1822, a neat and commodious Baptist meeting-house was dedicated to the public worship of God. A prayer was offered by Rev. Ebenezer Briggs, of Middleborough; select portions of scripture were read by Rev. Joseph

Torrey, of Hanson; the dedicatory prayer was presented by Rev. John Peak, of Barnstable; Rev. Dr. Baldwin, of Boston, preached from Psalm xxvii. 4; Rev. Isaac Kimball made the concluding prayer.

In the afternoon of the same day Rev. Stephen S. Nelson was publicly recognized as the Pastor of the Church. Rev. Samuel Glover, of Kingston, prayed; Rev. Daniel Sharp, of Boston, delivered a sermon, from Rom. i. 15, 16. The consecrating prayer was offered by Rev. Thomas Conant of Marshfield; Dr. Baldwin delivered the charge; the right hand of fellowship was presented by Rev. S. Glover; and Rev. I. Kimball addressed the Church and Society—The singing was excellent. It is hoped that all the services will have a good effect on the large and solemn assembly that attended.

Installed Nov. 12, 1822, to the Pastoral care of the Baptist Church in New Salem, (Mass.) Rev. Asa Niles. Rev. Elijah Montague, of Leverett, made the introductory prayer; Rev. Jona. Going, of Worcester, preached on the occasion, from 1 Cor. iv. 1. Rev. David Goddard, of Wendell, gave the right hand of fellowship; and Rev. J. Going offered up the concluding prayer.—A respectable audience manifested a lively interest in the solemnities of the day; and it is believed that devout supplications were offered to Heaven for the prosperity of the church and the success of their minister.

Ordained in Kennebunk-port, Sept. 25, 1822, Charles Blanchard, to the work of the gospel ministry in the 2nd Baptist Church. At 12 o'clock the services commenced, (in the Congregational meeting-house) by singing the 10th Hymn, 1st B. Rev. John Seavy made the introductory prayer. Rev. Stephen Chapin, D. D. preached a sermon on the occasion, from Psalm cxxxii. first part of the 15th verse. Consecrating prayer by Rev. Joshua Roberts; Charge by Rev. William Goding; right hand of fellowship by Rev. Simon Lock; Rev. Samuel Macomber closed the services by prayer. The meeting was solemn, harmonious and interesting.

The Treasurer of the Evangelical Tract Society has received from Mr. Michael Webb, jr. *ten dollars*, being the amount for a life subscriber.

Moneys received by the Treasurer of the Bap. Miss. Soc. of Massachusetts.

Nov. 1. By Cash of Maj. Sweetser, - - -	2,00	Dec. 13. By Cash from a friend, Newport, N. H.	
5. do. from the Secretary of the West-		pr. H. B. Rounds, Esq. - - -	2,00
field Assoc. pr. B. C. Grafton, - - -	6,42	18. do. interest on note, - - -	73,00
27, do. from three members of the Bos-		27. do. Miss Christiana Lincoln, - - -	2,00
ton Fem. M. Soc. pr. Miss. Webb, - - -	6,00	do. contributions to Rev. Oliver Al-	
do. Boston Cent Soc. pr. Miss Webb, - - -	4,27	ford on his mission, - - -	1,39

Receipts into the Treasury of the Maine Baptist Missionary Society, for the year 1822.

From Brother S. Fogg, - - -	2,25	From Widow M. Benson, Anson, - - -	,44
Female M. Society, Livermore, - - -	2,00	Ladies in Paris and Norway, - - -	8,20
Female Benevolent Society, Wayne, - - -	5,00	Minor Female Donary Soc. N. Yarmouth, - - -	4,00
Contribution at the Bowdoinham Assoc. - - -	24,21	Church in Hallowell, - - -	5,00
do. at the Cumberland Assoc. - - -	27,31	Elder Billings, - - -	,50
Females in Wales, - - -	4,57	Contribution in Poland, - - -	3,75
Female Benevolent Society, Topsham, - - -	12,00	do. Church and Society, Portland, - - -	8,62
do. do. Readfield, - - -	8,50	do. do. N. Yarmouth, - - -	5,83
do. do. Turner, - - -	6,21	Jefferson Church, (Coos) - - -	3,96
do. do. Minot, - - -	6,50	Dea. David Nelson, - - -	1,00
do. do. Danville, - - -	8,41	Monthly Mission Box, N. Yarmouth, - - -	8,35
do. do. N. Yarmouth, - - -	27,94	Religious Benev. Society, N. Yarmouth, - - -	10,50
do. do. Wiscasset, - - -	12,00	Mission Box kept by Calvin Stockbridge, - - -	1,07
do. do. 1st in Liver- - - -		Master W. C. Stockbridge, 50 cents. Master	
more, - - -	12,79	John C. Stockbridge, 50 cents, - - -	1,00
do. do. 2d in Liver- - - -		Cyrus Hamlin, - - -	1,00
more, - - -	12,02	Religious Benev. Society, Nobleboro' - - -	9,50
Female Benevolent Society, Jay, - - -	11,50	do. do. Jefferson, Maine, - - -	8,62
Female Miss. Society Portland, - - -	50,00	do. do. Sheepscot Bridge, - - -	5,75
do. do. Hartford, - - -	4,92	Annual Subscribers, - - -	3,00
do. do. Buckfield, - - -	7,25		
do. do. Hebron, - - -	10,92		
do. do. Brunswick, - - -	12,00		

RANSOM NORTON, Treas.

The following beautiful Lines were addressed to Mrs. Judson, by a female friend in London, on the eve of her embarkation for this country.

TO MRS. JUDSON.

Oh, think not it was indolence that bade
My humble lyre to lie untouched, unstrung,
Reckless of that request so often made,
To hear the tones of friendship o'er it flung:
They had not been so long unsaid, unsung,
But for their depth, which sound could never reach,
'Twas not affection's lack that barred my tongue,
It was a want of what words could not teach,
A want of some unknown, expressive sort of speech.

Oft have I thought, in wonder lost the while,
On all the way in which your feet have trod;
The time when first you knew Religion's smile,
Chose hers to be your path, and hers your God,
To spread her triumphs, left your youth's abode,
Forsook the land of your nativity,
Resolv'd to dwell upon the burning sod
Of Burmah's land, and there to live or die,
If but you might advance the Saviour's cause thereby.

My thoughts delight to pass with eager haste,
Long though they were the years of patient toil,
Till first your pious care began to taste
The fruit of that too long ungrateful soil;
Then linger with enjoyment for awhile,
O'er each new trophy of redeeming grace:
Oh! who can paint the deeply glowing smile,
That beam'd upon the Missionary's face [place?
When first he heard his Saviour own'd in that benighted

Beyond the towns remotest confine, hid
By thick embowering trees, from distant ken;
Where wild beasts in the evening prowled amid
The Jungle's limits,—and yet wilder men
Nightly maraud around—Yes, there is seen

The Mission house:—table, chair and mat;
All rudely formed its furniture, I ween;
And what, without the simple bound is that
Reflecting back the sunbeam? 'Tis the white Zayat.*

Within these humble walls Hilarion† made
His study, and his preaching place, and there
Alone, in private, had he mourn'd and pray'd,
Till, condescending to accept his prayer,
His Heavenly Father taught him to declare
The word with efficacious energy,
Bringing the proudest heart the yoke to bear
Of Him, who in this vale of misery,
Was meek in heart, and filled with mild humility.

Did fancy paint the interesting spot
In its true colours?—listen still to me.
Ere long shall you one other space allot
(If a part'd again your Burman home to see)
Amid the wildest Indian scenery,
And near the white Zayat, and where around,
Pagodas, emblems of idolatry,
Are now most numerous, most splendid found,
The Burman school shall occupy that space of ground.

Go then: may grace and peace attend your way,
And health await you on Columbia's shore;
With each domestic blessing be your stay
Entwined:—till in vigour strong once more,
For Burmah's sake you traverse ocean o'er,
Beneath you may its waters gently swell;
And if a cause should act, like that before
Which brought you hither, words can feebly tell
Our greeting's joyfulness—till then Farewell.

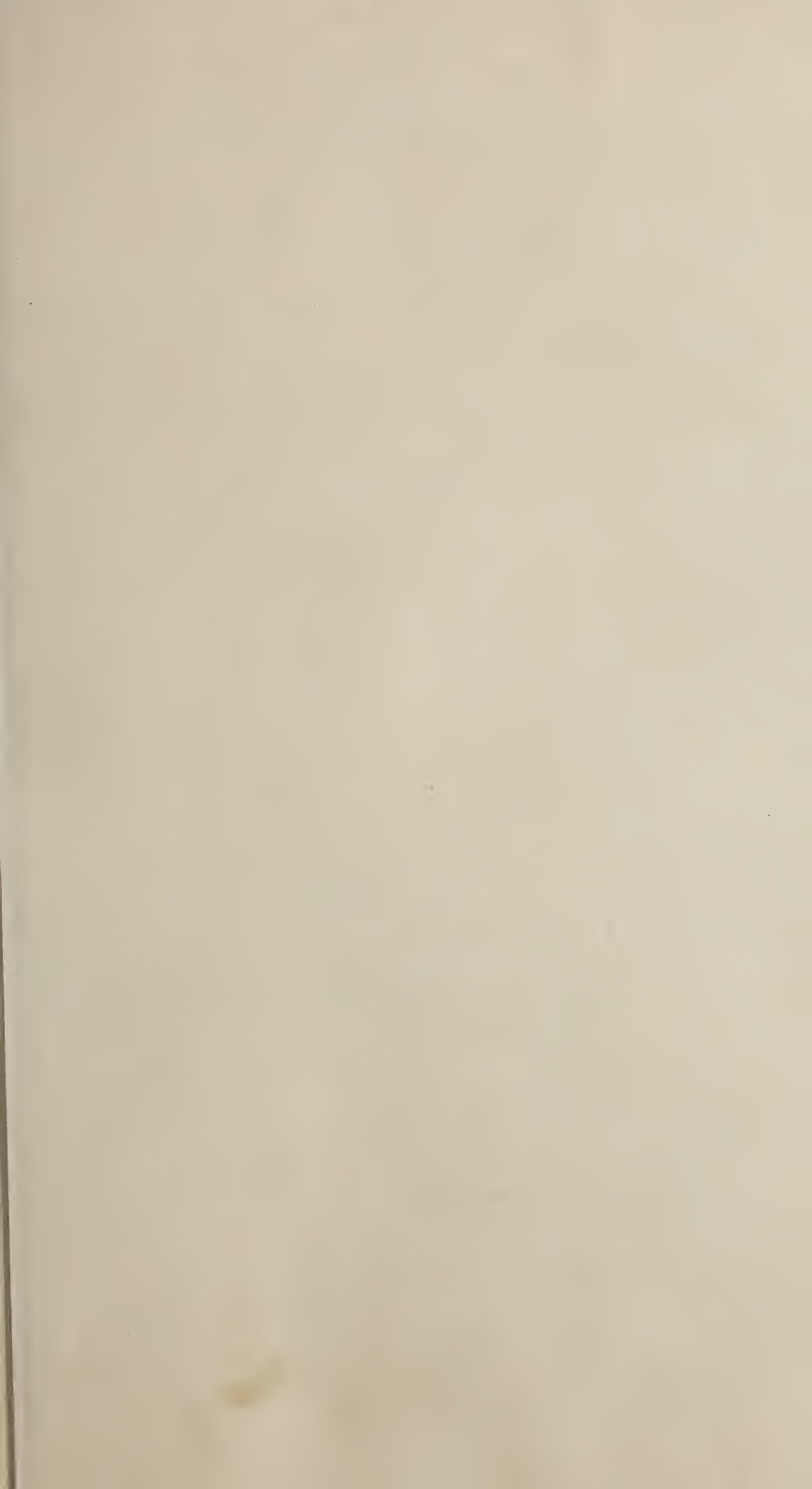
E. L. T

* The place of public worship. † Mr. Judson.

London, Aug. 12, 1822.

TO CORRESPONDENTS.

We are sorry to inform I—L. that his article is inadmissible. He has mistaken the ideas of the writer whom he attempts to examine. D. W. E. several other favours, and some obituary notices, have been received. Obituary of Mrs. Alden is in type for the next Number.

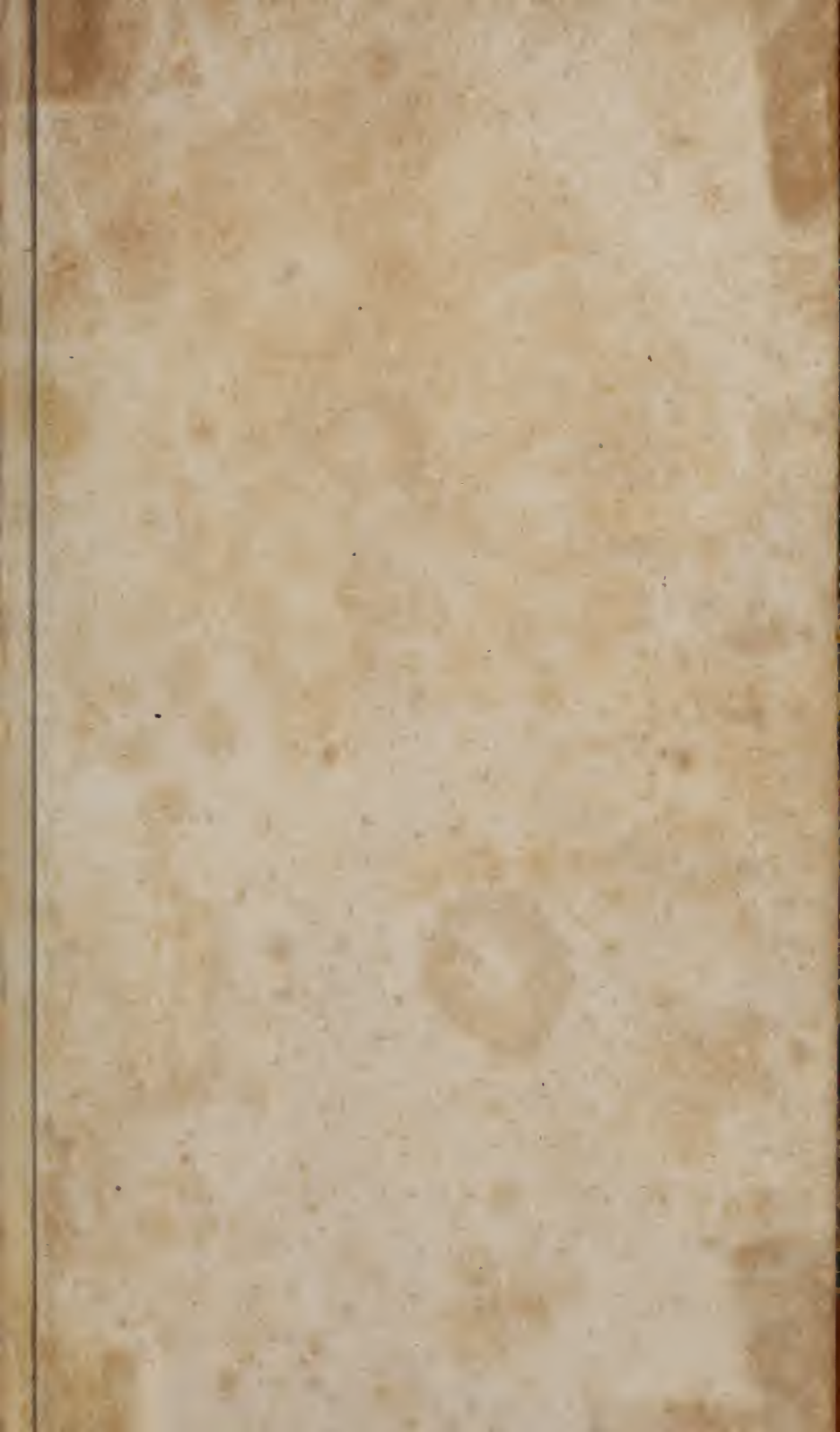


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